



Volume 5.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., FEBRUARY, 1, 1901.

Issued the First and Fifteenth
of Each Month at 50 Cents per Year.

Number 46.

Some Thoughts On RELIGION.

By Dr. J. E. ROBERTS.

From the January 19 Truth Seeker.

Science seeks the knowledge of facts; philosophy seeks their causes and principles; but after both have done all they can there remains an unexplored. Beneath every fact there is a mystery. When all has been told that can be, there still remains the untold; beneath every explanation is the unexplained. Language is a mask for the things that cannot be said; every sound is the hiding-place of silence. Our knowledge of facts is compulsory. A certain acquaintance with things is forced upon us. Our philosophies are largely a matter of temperament and choice, but behind both dwells forever the unknown. The universe is made up of matters and force plus the unknown. Man is dust plus the unknown. We represent the unknown by x, only in one place we call it God and in the other the soul.

About the problem mankind has bent and pondered since lilacs first bloomed in the dooryard of Eden, but has never been able to eliminate x from the equation. It is the longing of art, music, poetry and religion to express that unexpressable, to give tongue and speech to that which is unspeakable, to give form and figure to that silent, appealing, subtle mystery that lies ever at the heart of things. In this attempt all the industries and activities of man have been appealed to. Man has endeavored to interpret what he felt by the things that were near at hand. The husbandman and the shepherd in the earliest times made their fields and their flocks prefigure this mystery. The sculptor chiseled it in stone. It grows upon the painter's canvas; it rises in the temple's symbolism. Back of all these forms, in whatever age or in whatever degree of culture or art, lies this eternal something, this silent mystery. Out of the common soil grows the plant, religion. Its external form will vary with zone, culture and temperament, but the soil is one. It is the same potent and persistent power that produces the Buddhist's Buddha and the Christian's Christ; the Moslem's Koran and the Jewish law; the Zend-Avesta and the New Testament; the ear of Juggernaut and the cross of Calvary. The old attempt is one and the same to become speech for the dumb, eloquence for the stammerers, wings for the wingless.

The vast, the incomprehensible, the august, the profound, the eternal that moves on and on, transcending imagination's flight and outreaching the utmost bounds of human thought, man declined to name definitely, and he said: "It is something good, beneficent." The fact that they dropped out one of the letters and made it God was perhaps not an improvement, for that tended to personalize, to make level, to limit. "Good" was impersonal and indefinite, but "God" became local and susceptible of being moved by the same passions and ambitions that move the human being; that, then, was the first name, the first attempt to utter, to give voice to the conception, the consciousness of the great mystery, but they were not satisfied long with the mere name of it, they would have a symbol of a God. How could they fashion with their hands a token that was worthy of their thought of that infinite good? They did not try; the simple, childlike people of the long ago would not put chisel to stone nor brush to canvas to make the image of their God. Nor did they attempt to put limitations and definitions into words and forms of speech and creed; but with childlike reverence, satisfied with mystery, they pointed to the things that were sublime and above them, and said of the heavens, the mountains, the everlasting sea: "These are our symbols of the Infinite; these are the letters of our creed."

There came a time when there was a Jewish God, and there were Greek gods, Persian and Babylonian gods; they varied as the nations varied; the grandeur, the universality, the sublimity of the conception was passing away; and after a while, when the defining process had reached the practical, commercial, power-loving, money-making, northern and western world, all of the poetry dropped out of the conception, and

they hardened into a creed. They said we will have a conception of God, definite, final, and complete, and so they wrote about what he was; they described his nature, his purposes, his plans for the eternities yet to come, and how he would accomplish them. This was still an attempt to utter the inexpressible, still an attempt to give language to this dumb something within the human heart, lying forever below all human emotion.

If they had been content to look upon their conception of God as an attempt only, it might have been passed on and placed in the category with other attempts. But they said of it: "It is the last and final thing; it is divinely accredited, it is vouched for by the authority of heaven." There the poetic dropped out entirely and the mechanical became supreme. When, therefore, a man says he does not believe in God, he must be understood as saying that he does not believe in any of the conceptions so far worked out, of God. He will not accept any definitions or limiting words or phrases. He is content to say that for him the incomprehensible is incomprehended still; and it is right here that thousands of people are misinterpreted and misunderstood. For my part I have no hesitancy in saying that none of the gods satisfy me; I pass them all by. "When I say I do not believe in God, I mean that I do not believe in the God that prevented man from putting out his hand and taking of the tree of knowledge that he might eat and live forever; I mean that I do not believe in a God that multiplied the agonies of woman, increased the weary toil of man, and in his anger drowned the world. I mean I do not believe in a God that ordered his soldiers to make wars, to butcher babies, violate maidens, and enslave men; I mean that I do not believe in a God that made a hell for the many and a heaven for the few, and will forever and forever gloat over the writhings of the lost and damned."

I mean that I don't think the scheme and plan they have ascribed to him is universal, is worthy of the God of all the world and of all the worlds; but no man, right-thinking, will say that he does not believe in that something that for him passes the power of definition, and of which he thinks with reverence and sacredness that he refuses to lay upon him, or attempt to, the yardstick of his logic and of his definition.

If we take the conception that is in all religions of the future, we shall find the same inadequacy in the outward form and yet the same indwelling or underlying spirit. We always speculate about that life beyond. The ancient Jewish people were not quite sure about it, and they were modest and consistent to say nothing about it. As far as the Old Testament scriptures reveal, there was no thought of immortality among that ancient people; their highest and chiefest aim was to reap a ripe old age, surrounded with their friends and possessed of sufficient of the world's goods to keep them comfortable, honorable, and powerful. When we reach the Greek people we find that they are in doubt about the future life for many. It was Plato's teachings that only those whom the gods loved were immortal, that the gods were attracted by great achievements of warriors or by the prowess of chieftains and of great armies, and gave them immor-

ality as special honors, but the great majority of people when they died went into the underworld and were ferried across the dark, flowing river and went into the eternal darkness of oblivion and forgetfulness. That was their thought of it. The idea of a world beyond increased and deepened. Man could not free himself from his longing and his desires, and later on the Christian religion taught that all men were doomed to immortality, a few for blessedness, the many for endless pain. Those doctrines were never founded on facts; those dogmas had no demonstrations. They came from nothing known, they were the temporary expedient forms in which man's thoughts of a life beyond uttered itself. They were poetic at heart because they were the symbolical, allegorical, mythical forms of statements, or attempts at expressing the unknown; no one knew anything about it; no one knows anything about it now, but the world, or the most of it, dream of immortality.

I think the idea of a human heaven, of happiness, has come in this way. In the process of moral development the path of struggling, toiling man has mounted upward. It has been a path of pain and toil, and the height has been reached by suffering, self-repression, and sacrifice. It has been a path marked by the tracks of naked and bleeding feet, but the summit has been reached, and in that moment of ecstasy and triumph, in that hour of calm and complete self-mastery, the soul, like a divine agent, has laid the crown upon the soul that has been the intrepid winner, and it has seemed that happiness must be unchangeable, and out of those hours of ecstasy has come the dream and conception of a paradise yet to be; but those things were blossoms from the poetic moments; they were symbolic; they had no foundation in fact or philosophy; they were never demonstrated—nobody knew.

It does seem as if we ought to know, and there are countless thousands of men and women who believe we can know; but those who are not so endowed as to be able to know turn away from those things. Those material, scientific, demonstrable evidences of a life beyond are simply one form of the attempt to utter that ceaseless, mute, appealing, longing, lying in the heart of every one of us. If we turn away from them; if we deny the demonstration, reject the heaven, and shun the hell, we do not, we have not, said anything against the doctrine of the life to come. We have simply said that the symbolic form does not suit us; that that poetic utterance of it is not our own. We cling to the mystery, mute, to the unexpressible still, to that dumb longing that finds no adequate language. If we take the doctrine of the mediator—the cardinal basic doctrine of the modern religion—I think we shall find the same poetic heart and the same mechanical form. Man long ago said he needed a mediator, he needed somebody to get between him and his ideal; his ideal was so high, the consciousness of his own weakness was so intense, so dramatic that he could not approach into that august presence; he must have some one to go between him and it, or he must have some one to purify him and make him fit to enter in. He used to take a

(Continued on Page 2.)

On The Death

— OF —

Maj. Chas. E. Richmond,

Who Passed Away January 4, 1901.

BY HIS FATHER, HON. A. B. RICHMOND.

HE HAS GONE.

"To that blest land where the spirit throng
Shall welcome his coming with joyous song
And the home of that weary soul shall be,
A place of rest by the crystal sea."

It was a day of gloom deep and lasting. The chilling breath of winter swept dimly through the darkened air. In a casket before me lay one endeared to me by the fondest ties of parental affection. He was my youngest son, my partner in business, my confidential counselor in all the affairs of life. And as I stood by his casket bowed down with inconsolable grief, and realized that I should see him no more on earth, I thought

"No future hour can rend my heart like this
Save that which breaks it."

He had been an uncomplaining sufferer for a number of months, when, at last I saw his stalwart form gradually wasting away beneath the touch of a relentless disease; when I saw that the end was near and inevitable. Then the consoling philosophy and religion of Spiritualism came to my sorrowing heart like a ray of sunlight through a storm cloud, on a sombre landscape enlivening it with the promises of the brightness of future days.

As he lay sleeping in death his face wore a placid expression that indicated perfect rest and peace, it seemed to me as though his voiceless lips whispered to me the very words of Robert G. Ingersoll's dying brother,

"I AM BETTER NOW."

And in this hour of my unutterable grief, how consoling is the proof of the demonstrations of Spiritualism. What to me is the hope and faith of the creeds of today; how weak the evidence they afford of immortality. And how like the baseless fabric of a dream do they seem compared with demonstrated fact of Spiritualism.

Hope in this life so often tells a false and flattering tale, faith so often proves a broken staff that pierces the hand that leans upon it, that in our great bereavements they do not stifle a single sigh from a sorrow burned heart, or wipe a single tear from the cheek of those who mourn over their dead. The terrible doubt that Christian creeds leave in the minds of those who follow to the tomb those they so dearly loved in this life, clouds the radiant sky of overshadowing love with the sombre shadow of oblivion.

Hope and faith may cheer the heart in the pursuits of this life, but Oh! how dreary and insufficient is their testimony of the life to come. Nothing but the proofs and philosophy of Spiritualism can assuage the grief of bereavement, or give assurance of the reunion of a future life when infinite love shall wipe away all tears, pain and sorrow shall exist no more.

And now in my great bereavement what a priceless boon to my aching heart is the beautiful religion of Spiritualism with its demonstrations of a life beyond the grave and a reunion with those I loved so dearly in this life.

"Tis there where the soul may rest,
And the sorrowful heart may sing.
For the heaviest care that mortals bear
Soars away on willing wings.
The spirit of peace is over the land
And love reigns monarch there,
In that radiant clime of the after time
The beautiful land—OVER THERE."

Truths are sometimes hidden so deeply that common minds cannot find them.

There are two things all should learn.
First, how to talk; second, how to keep silent.

SOME THOUGHTS ON RELIGION.

(Continued from Page 1.)

goat, and confess his sins in the presence of the goat, and drive the goat out in the wilderness, symbolically representing that the goat carried away the sins. He knew it did not; every man of sense knew it did not. The scapegoat was only a symbol, a poetic form. It would be folly to say that the old Jewish people in the presence of the scapegoat actually thought their sins were laid over upon the goat. When we come to the Christian religion and find a mediator, an atonement, a great sacrifice that has been made for us, it is only the man without poetry and without religion that can take that as literal and believe it divinely necessary and ordained by the infinite God. It was in the first place only poetic; it never was meant by its originators to be positive, formal, final and literal. I can understand perfectly how the idea of a mediator is necessary still. Believe me, there are times when a man stands alone, burdened into depths with the consciousness of his ill deserts, and it is almost death not to speak; he must find somewhere, somehow, some one better than he, into that presence he must come like a culprit and hear the restoring words of love and confidence and forgiveness. No man is strong enough to live alone, no woman is secure who undertakes unreluctantly to face the problems of life and destiny. Every man, the strongest and most unimaginative and least romantic of all, knows that there are times when, if he must be dumb and speechless, if he cannot find a listening sympathetic ear, that he is becoming hardened and descending step by step upon the moral plane.

Happy is the man and woman so mated that each is for the other the divine mediator, the priestly confessor. It was the brush of humanity that put that picture on the canvas of history; it was the genius of the human soul that uttered it long ago as a parable, a symbol, an allegory. That same man that was crucified spent his life teaching in parable. He was a poet, and he had poets around him, rude, naked, unpolished poets, and they said of him, so marvelous was his sustaining power, so great his influence to satisfy the pressing, compelling needs of man, that he took a couple of fishes and five small loaves of bread and fed thousands of people. That was the poetic license; that was all. A crude, unimaginative, mechanical people came along and said Jesus took two minnows and five crackers and fed five thousand people. It never was meant that way, and it is the taking of the poetry out of it and transforming it into a dogma that makes it absurd. He went with such healing power into the presence of the sick, he was so much of a restorative and help, that they said of him: "Why, the widow's son was dead and on the way to the tomb, and he came that way and turned back the grave cloth and told him to get up, and he got up and lived again." It was their poetic way of uttering the faith they had in that great man.

There were people with diseases, epilepsy, dandruff, brains, and frenzied nerves, and he comes to where they were, and calm comes over their troubled spirits, and they said of him, so strange and mysterious was his power, so great and resistless, that even the tempest and turmoil of the driven sea sunk to sleep at his word of peace. They never meant that he lifted a magic hand and quelled it; they only meant to say, in poetic and symbolic form, that he did have a power to restrain, to heal to help; but when the poetry dropped out of it and dogma in, and Jesus Christ became the caster out of devils and the resurrecter of the dead and the stiller of the tempest, the Christ was gone; they had taken him away and entombed him a thousand times more dead than when they took him down from the cross. He was immortal then; those spears wounds and those nail-thrusts never killed him. He belonged to the poetic great, to the spiritual life, to the religions of man; he was healing and restoring; but the dogmatists took him and made him a sacrifice which an angry God commanded, and pooled his blood into which sinners might be plunged and saved, and left nothing—nothing in Christ to be admired, or in God Almighty to be revered. It was the entrance of the dogmatic and the expulsion of the poetic.

It is a matter of fact that all of our religions came from the Orient. The western world has never made a religion; it has never been entirely satisfied with the religion that it has adopted. It adopted no one religion, but it made a composite; it deducted various ones and then sought to make that authoritative. By the force of dogma it pretended to say that all this scheme that it had worked out man must believe. It was not an appeal but it was a compulsion. It is just as if a man should be told he must love music, or pursue art, or read poetry with delight; he must do it, and if he were told that, he would despise it all. The element of compulsion destroys the spirit of religion, as it will destroy the spirit of anything. It is enslavement, serfdom, bondage. The soul must be free to choose, to reject, to pursue, or to be indifferent; to be lifted up or let down. If there is anything sacred in this world above another, it is the individuality; the right of independence of a human soul. And having made this composite religion, with the poetry left out, all dogma, all compulsion, it was not then satisfactory, so there have come the changes of reformers, of men that vary and add a little, transpose the terms, give it a new utterance. This is the explanation for the enormous multiplication of sects; this is the explanation for every change from one symbol of utterance to another, and they all with a certain fatuity make the same mistake.

I am persuaded that if Mary Baker Grover Eddy had been satisfied to teach what she felt and believed, if she had been satisfied to teach it in a tentative, appealing way, if she had refused to flounder in the depths of philosophy many fathoms too deep for her intellect, if she had had no personal ambition or pride, and none of her elements of selfish self-seeking, I am persuaded she would have led on a movement such as this world has never seen; but when she inscribes

her name on it, and made one book the on book and casts, by implications, disrepute on all other books, upon all other intelligence, upon all other literature, she simply made the same mistake that we made years and years ago by the vicegerents of God on earth, who, ascending the throne, said: "Henceforth I alone am the proper representative accredited from the court of the skies."

The author of the "Reign of Law" makes Cbrille say to David when he attacks her upon the pgmas of her church: "I honestly have never given one moment's thought to the dogmas of my church" and shows that it is not theology but religion that satisfies woman. For the present the multitudes will be satisfied with that acquiescence in the old forms, but men who think, to whom religion is not simply a longing, not simply a feeling, and who are under the necessity of bringing it at last into consistency with what we do know, with reason, that is no longer possible.

I see everywhere the illustration of vicariousness; one suffers for another, and suffers because of another, and suffers willingly and lovingly and divinely. It is the law of this poor world; the mother goes down into the valley of the shadow of death for her child, and they symbolize it by saying Christ went into the valley of the shadow of death for us. I accept the universal law of and the eternal necessity of the suffering of one for another, but do not wait, and will not have a happiness won here or there anywhere by the voluntary and needless suffering of another for me. I will not go to the church or the priest nor to God for a free pass to Paradise. I accept the necessity of vicariousness as a part of the human law and am willing to take my part for another since others have taken their part for me. I say to you honestly that when I think of a mother long since gone, and how she toiled and suffered and denied herself year after year all her life to the very end, and all with a spirit of cheerfulness, with never a complaint, never a murmur, and lived with a smile—when I think of that divine vicarious suffering, or that white-souled mother, it is no detraction of Jesus Christ to say that I am indebted more to her than to him.

OUR SCHOOLS.

ALONZO DANFORTH.

Whatever the point of view from which it may be considered, the Lyceum movement must be sustained. In what I may say I will not deal with exceptions but the general fact that the Lyceum must secure the results for which it was designed.

It can be said that as a means for the education of our children in the phenomena and philosophy of spiritualism, the Lyceum is the pathway. The guide in this pathway is the teacher who has acquired by actual study the wisdom which they must learn from the children. An almost universal rule, the teaching is done by any one who is well disposed, has leisure and a desire to assist. Actual business is not considered, for the conductor is glad to engage anyone who will serve, without asking questions as to knowledge of the occasion.

Those who have given their time understand how great are the difficulties under which the Lyceum is conducted and now it is nearly impossible to arouse an interest sufficient to secure methods which are needed. Of the truths of Spiritualism acquired by our children, they ought to be as good as possible. The Lyceum should provide the kind and quality of instruction needful for their guidance through life and ought to make such an impression as to lead them into membership with Spiritualist Societies. Because of the inefficient methods many who would send their children to Lyceums are influenced to send them to the regular Sunday Schools.

In the spiritual growth of every individual there are three well defined stages: Those of childhood, youth and adult life. The life of childhood is to conform; therefore its normal law is obedience and the educational method required is that of imitation.

In youth the effort is to realize the world in terms of one's own personality; its law is "Be thyself" and its method is to search all things.

In adult life the need is for unity with the life of manhood; its law is that of altruism, its educational method is that of service and helpfulness.

Our schools should have as careful consideration in sending missionaries over the country as is proposed by the National Association.

If we are to make the work of our schools permanent, high and universal, we must minister to the motive which is high and universal, and that motive is the desire for improvement, for advancement. We can but fulfill our mission by making the best individuals of ourselves which is in our power to accomplish.

The more individual power a man has the more he can do for the uplifting of his race, if he will. Therefore we will strive for all the inspiring and aspiring influences we can command. The more perfect the individual the greater his possibilities. In the day to come we shall have the Lyceum Herald born of the N. S. A. it should be cradled in truth and nursed by our best thoughts and energies, devoted to the diffusion of knowledge concerning the facts, aims and methods of our Sunday Schools. On its pages should be taught the value of our schools and be an incentive to their more substantial support and vigorous prosecution.

With a determined effort of all our Lyceums let us infuse more of duty in our movement putting away all those qualities that may hinder us in our work. Let us ignore jealousy, scandal and selfishness and do what we consider best, a universal spiritual religion based upon the aspirations of our lives with the desire to live nobly, to do grandly, to learn wisely and to become better men and women.

FACES OF SPIRITS CAUGHT IN A CAMERA.

The story seems incredible, but Doctor Hansmann, who tells it, vows that it is true, and there are thousands of Spiritualists who will believe him.

For years the Doctor, whose headquarters is in Washington, has been interested in occult subjects, and some time ago the thought struck him that novel results might be obtained through photography. He therefore began to experiment in this direction, his special object being to obtain photographs from spirit-land, and after many failures he claims to have met with complete success.

But let the Doctor speak for himself.

"For more than ten years," he says, "I have been trying to obtain photographs of spirits. I first made several experiments with Dr. Keeler, but as I was not in a position to develop the photographs which I obtained in my own residence, I was obliged to have this work done elsewhere, and the result was that the opponents of Spiritualism cast doubt on the authenticity of the pictures and even some Spiritualists suspected that they were not what they professed to be. "For this reason I resolved to do all the work myself in future and in spite of many obstacles, I flatter myself that I have met with considerable success.

SPIRITS RELUCTANT.

"True, some spirits come reluctantly before the camera, and others, however willing they may be, find it necessary to give me several sittings before I can catch even a dim outline of them. Still the result, on the whole, has been most satisfactory.

"General U. S. Grant appeared to me seven years ago, and, placing a sheet of paper on my forehead, wrote thereon:

" 'Doctor, I will give you my portrait and you shall make the photograph yourself.' In view of this distinct promise, I tried on various occasions to obtain a spirit photograph of the General, but, though he appeared to me many times in company with other spirits, I was never able to obtain a distinct photograph of himself alone.

"Last June, however, as I was holding a seance with a blind medium, General Grant appeared to me, and I then reminded him that I had not yet received his photograph and I took the liberty of requesting him to keep the promise which he had made me so long ago.

"He promised to do so on the Fourth of July, and I then asked him if he would not request Washington and Lincoln to visit me on the same occasion. His answer was 'They have already decided to accompany me.'

"On the appointed day I waited for the three distinguished spirits in my bedroom, and in due time they paid me the promised visit. I took four photographs, of which the first was a failure and the second contained the face of a lady whom I had once met.

"The third was a distinct success, as it proved to be a splendid photograph of Abraham Lincoln, who was represented as wearing the Stars and Stripes, and in the fourth Washington was seen, though only faintly and do what I would, I could not give his dim features anything like their lifelike appearance.

WASHINGTON'S PROMISE.

"Some time afterward I went again to the blind medium and expressed my regret as being unable to obtain a better photograph of Washington. No sooner had I spoken than I received a positive promise from Washington that he would, at an early date, give me another opportunity to take a better photograph. He even named the exact time when I might expect him.

"The 'Father of His Country' kept his word, and I obtained a photograph of him. It shows Washington as he actually is today in the land of the spirits. On that account alone it is of vast interest, though even as a mere likeness, it is, in my opinion, superior to any painting which was made of him while he was alive.

"General Robert E. Lee, I may add, visited me soon after I had photographed Washington, and I also obtained a fine photograph of him.

"Many obstacles have confronted me during my investigation of occult matters, but two mottoes have constantly encouraged me in my work.

"One motto was written by the spirit of Washington on the slate. It reads: 'Perseverance overcomes all difficulties.'

"The other was written for me by General Grant, and its words are: 'Be punctual to the minute' "

Dr. Hansmann's success in obtaining what he calls spirit photographs is causing much comment in Spiritualist circles.



Remarkable...

as it may seem, an absolutely correct diagnosis of your case can be given by Prof. J. A. Burroughs of Chicago, if you will personally write him your age, sex and one leading symptom. As Cuvier, the great French naturalist, could reconstruct an animal from a single bone, so Burroughs, by reason of his medical education, extensive study abroad, and years of successful experience in diagnosing all forms of complicated diseases, can from a single symptom tell your true physical condition. The scientific utility of his work is recognized by the ablest physicians. The Union Sanitarium offers you his services free for a limited time.

THE UNION SANITARIUM.
2772 WABASH AVE., CHICAGO.

A NEW WORK ON

Practical Psychometry,

BY J. C. F. GRUMBINE.

PRICE 50c.

FOR SALE AT THIS OFFICE.

Sunflower and Hydesville Cottage PINS.

The Sunflower has been adopted as the emblem of Spiritualism and is worn by Spiritualists everywhere.

The Hydesville Cottage, where the Fox Girls lived when the rappings first came is also of especial interest.

We will send either of these pins by mail for 6 cents or both of them for 10 cents. 25 for \$1.00; 50 for \$1.75; 100 for \$3.00

Peerless Starch Enamel.

REDUCES WORK OF IRONING ONE-HALF.

One tablet to a quart of starch. Send 10 cents for sample box of 12 tablets, or 25 cents for box of 36 tablets. Exclusive territory given to active agents.

E. D. Carver, Mfr.,

Lily Dale, N. Y.

BOOKS FOR CHILDREN.

Child's Guide to Spiritualism, by Lucy M. Burgess..... 10c
Easy Lessons in Spiritual Science, by Myra E. Palmer..... 10c
The Lyceum Manual, by Andrew Jackson Davis (cloth bound)..... 25c
The Lyceum Guide, by Emma Rood Tuttle (cloth bound)..... 50c

For Sale at This Office.

PRINTING PRESS FOR SALE.

No. 2 Model, chase 6x9, good as new. Cost \$35, will sell for \$20.
THE SUNFLOWER, LILY DALE, N. Y.

Words That Burn.

A 20th Century Novel, by

LIDA BRIGGS BROWNE.

This charming romance shows the effect of mind over the body; deals with psychic phenomena; embraces humanitarianism and co-operative effort to bring it about. Descriptions of scenery and home life in both England and America are vividly given. It will interest as well as instruct the reader.

The book can be safely placed in the hands of the young, and recommended to a friend after reading. It is a large 12mo, of 366 pages; is neatly bound in cloth; is printed on fine paper in large type, and has the portrait and autograph of the author as a frontispiece. Price \$1.50. For sale at this office.

SPECIAL OFFER!—To introduce the book, we will sell it, until further notice, for \$1.10; postage free.

BUSINESS SUCCESS

Through Mental Attraction.

BY CHAS. W. CLOSE, PH. D., S. S. D.
Paper, Price 10c silver, or 12 one cent stamps. Gives a brief statement of principle involved in the application of Mental Law to the control of financial conditions, with eight practical rules to secure BUSINESS SUCCESS.

Special offer to the Sick Free.

C. W. CLOSE.

124 Birch St., Bangor, Me., U. S. A.

CULTIVATION OF PERSONAL MAGNETISM.

By Leroy Berrier.

A TREATISE ON HUMAN CURRENTS.
Price, Cloth \$1.00 Paper 50c Postage 5c.
THE ONLY POPULAR TREATISE OF ITS KIND.
For Sale at This Office.

LIGHT OF TRUTH.

A 16 page weekly illustrated spiritual newspaper devoted to reform and regeneration.
"Wherever wrongs exist, to put rightness and weakness, reach the all-beholding eye, that wrong is done to us."

WILLARD J. HULL, Editor.

A full line of reformatory books and pamphlets for sale. Address: Light of Truth Pub. Co.,
N. Front Street, Columbus, Ohio.

POEMS OF INSPIRATION

From Beyond and Within.

To be a book of 225 page 5x7 inches, containing over 100 short poems, all original, price to be 75 cents to those who send in their names before publication, special terms to those who will kindly assist us by getting up clubs.

Let Liberty be our emblem
Brotherhood our creed,
Progression be our watchword
And just be every deed.

Clean type, good paper, nice cloth binding. We intend to make it a \$1 book, price to advance subscribers 75c. Send in your names now, but do not send any money until the book is ready for delivery, when I will notify you.

H. L. CHAPMAN,
Marcellus, Mich.

Occult Truths.

A Monthly Journal devoted to the Occult.
\$1.00 per year.

Chas. W. Smiley, Publisher,
WASHINGTON, D. C.

YOUR LIFE and destiny REVEALED by the Stars.

Send sex, time and place of birth (hour, if possible) with 25 cents and two 2c stamps for trial reading. Life readings, \$1.00 and upward.

CIRCULARS FREE.

N. H. EDDY,

142 Prospect Ave., Buffalo, N. Y.

CAMPBELL BROS.

BOOK ON

DEVELOPMENT

Price 25 Cents.

FOR SALE AT THIS OFFICE.

Get up a Club for The Sunflower. Page 6.

METAPHYSICAL.

Conducted By EVIE P. BACH.

LONGEVITY.

The following is from the January 16, *Freedom of Sea Breeze*, Fla., by Helen Wilkins, the editor and publisher.

The one object of this paper, and of everything else I write, is to declare to the people that the power of death is unbroken; that while no savior has arisen from the grave, and no prophet has sprung into life, that there has been a mighty ascension of brain power in the race within the last twenty years, and that among the many things that man has learned in that time, the greatest of them all is a knowledge of his own power as expressed in the mastery of disease, unhappiness and poverty. To master these things is the beginning of the mastery of death, and this will soon be an accomplished thing. The idea was once laughed at, but now there are hundreds of thousands who see its possibilities, and who are looking up with new hope and courage. No sane man wants to die. Ten years from now will see the whole people in full acceptance of this belief, and happy in the simple fact that time is theirs in which to evolve such destinies that most strongly appeal to their sense of the ideal.

Each day finds me stronger in the belief of man's ability to be what he most desires to be; and from this basis of perfectly independent beings, to be able to project such power in the doing as to accomplish successfully every one of his undertakings.

As a growing preception of Mental Science ideas come to me I feel the increase of a strange strength; a strength that I cannot fully describe; it is not really indescribable because of its strength but because of its strangeness. There has been nothing like it in any previous experience of mine, nor—until recently—in that of any other person living, or who has ever lived.

This last statement is founded on what I have read, for I have had ever been such an experience as I am going through, it would have been recorded somewhere sometime, and the world would have heard of it.

If the tree or plant could become conscious of the new life flowing into it, and of the buds putting forth from it, and of the opening of these buds into flowers, and of the coming forth of the young fruit that keeps slowly expanding and gaining color and beauty, it would represent in a slight degree what I am feeling all the time. The comparison ceases where the tree drops its fruit; since with me the fruit itself seems to multiply out of itself, and to express a perfect maze of the most wonderful possibilities yet to become manifest externally here in our perfect home—this dear and glorious world.

This that I feel is but the commencement of an unfoldment of myself that is endless. The fact of its endlessness fills my consciousness all the time with a peculiar conception of the infinity, it was as if I had achieved infinity, and was resting and simply looking on at the wonders materializing everywhere. I do not doubt but this is the commencement of a life here upon earth that never needs to end. That it may end is possible; what I assume is simply that it may not end. I have seen, and am seeing every day, the possibilities of gathering life in such abundance as to obliterate death. I am only at the beginning of this stupendous seeing. Should I become negative; should I lay down my hope and shut my mental vision to the potency vested in my brain, and thus come within the range of the world's most unyielding foe, I too, would fall a victim to it. Such a thing may not be impossible at this time, I say, but I do not believe it will ever be a part of my record. The staunchness of the Ego, as I feel it; the settled robustness of it; its powerful and constantly strengthening sense of mastery seems, even now, so early in this stupendous race effort, to be an unfailing guarantee of success to me.

We—the students of Natural Law—believe we see the next triumph to be attained, and that it is going to be a complete conquest of men over the death of the body, and the prolongation of individual life upon this planet indefinitely. Towards this end all my thoughts are directed; upon it all my hopes are centered; for every effort of my life is evoked.

FROM THE N. S. A.

Legislation Concerning Mediums.

It may be of interest to your readers to learn that the N. S. A., through the activities of the treasurer and secretary, is busy this winter in seeking to secure justice to mediums in the Districts of Columbia as follows: At the present time House Bill 12,709, includes in its measures, to be acted upon—Sec. 34, which reads as follows:

"That clairvoyants, soothsayers or fortune tellers by whatsoever name called, shall not be allowed to practice their calling in the District, and anyone attempting the practice of such calling as aforesaid shall be deemed guilty of a misdemeanor, and upon conviction thereof in the police court, shall be subject to the penalty prescribed in section 12 of this act."

The section 12 referred to, provides that anyone required to pay a license tax and shall fail to do so, will be subject to fine of not less than five dollars, or no more than fifty, or shall be liable to imprisonment at the jurisdiction of the court, until the fine is paid.

This measure is similar to the one which the N. S. A. treasurer, Mr. T. J. Mayer last year, succeeded in having eliminated from the list in the revision of the tax laws of this district. It is up for consideration again, and we are, with the aid of some of the members of the House, doing our best to again have it suppressed.

Another House Bill, number 12,607—relating to the licensing of mediums to hold seances, is also under consideration, and the N. S. A. officers at Washington, with friends of influence, are seeking to have this bill passed, that taxation will not be a menace to the good work of our mediums here, nor bear too heavily upon them. This bill is to authorize the commissioners of the District of Columbia to prescribe license fees, and make regulations for governing the same and to fix penalties for non-compliance, in the practice of trades, professions and so forth.

If this latter bill is promptly passed, we are sure that the commissioners, who seem disposed to be just, will regulate to license fee of mediums in the District so that it will not prove a burden to them. At present the circles of mediums where admission fee is taken, are held as "exhibition for money," and as such the mediums are taxed ten dollars a week for holding them. One medium in this city has been paying that exorbitant tax while waiting for the matter to be properly settled. We hope to have the bill as mentioned passed, that the commissioners can act upon the subject, as we are assured the license will be reduced from five hundred a year, to twenty-five or thirty dollars a year. The question may be asked, why have any tax, why not have the law impinging upon the rights of mediums to hold circles without taxation, repealed? The answer is two fold, we find that we cannot get Congress to treat the question as that of devolving the rights of individuals concerning their religion, as Congress does not deal with religious matters, therefore we must take the matter upon the grounds of professional work, and the law is that professional people shall be taxed for conducting their business for gain; therefore, it is conceded much better to have the tax brought down to a reasonable figure, that will not bear heavily upon any medium. It is also believed that a slight tax upon the public seances of mediums will do a great deal towards keeping traveling mountebanks, who pretend mediumship, but whose seances are really shows for gain, away from the District. We are using our influence for the greatest good to the greatest number, for we can see that it is better to get the Commissioners and Congress on the side of what we claim to be justice, than it is to antagonize them that no concession will be made.

MARY T. LONGLEY,
Secretary N. S. A.

COLLEGE OF DIVINE SCIENCES AND REALIZATION.

The only one in the world for the unfoldment of all spiritual powers: Psychometry, Clairvoyance, Inspiration, Healing, the science of Harmonies applied to the Soul of Man and Physical Expression and Culture and Illumination. Special Mail Courses are prepared by the Faculty in its department for non-resident students. For terms, circulars, percentage of physical power, send a stamped address envelope to J. C. P. Grumbine, author and lecturer, Syracuse, N. Y. Send 25 cents for a sample copy of, or \$1.00 for a year's subscription to IMMORTALITY, the new and brilliant quarterly Psychical Magazine. CLAIRVOYANCE: A System of Philosophy concerning the Law, Nature and Unfoldment. Cloth, Second Edition, Price, \$3.00. PSYCHOMETRY: How to Realize Intuition and Divinity. Price 50 cents. AURAS AND COLOURS: Price 50 cents. Basic lessons in Psychometry, Clairvoyance and Inspiration. Price 50 cents. Address: J. C. P. GRUMBINE, 1718 1/2 W. Genesee St., Syracuse, N. Y.

Spirit Message Department

CONDUCTED BY

J. Gordon White.

Thomas Ward.

From a true life I wish to reach my sister in the earth form and realize how much it may be to her to receive in this way and to say, I am often with my niece Stella, and will be able to influence her some day. Her Uncle Thomas wants to be remembered to Stella and I believed that when we left the earth life we would go on and on. Such has been the condition that has given me the privilege to meet Charles and William Bowen also Sarah Burtis. The Quaker religion is all right for it is the next door neighbor to Spiritualism. My name is Thomas Ward. To my sister, Lydia Way, at Winchester, Ind.

Pethia Wallace.

From my home in spirit I come to give a greeting to my companion, whom I am waiting for day by day, and to let him know the loved ones are waiting for him on the shore of eternal life. It will be a pleasure beyond measure to him. Your brother John and your kind old mother Miriam and your sister Eliza with our daughter Jane and our grand daughter Lillian Latham are all here with me and only hope our daughter Augusta will sometime receive the evidence that she may know that her child is not dead but living in our life beyond. Her kindness to you George is everything to me and some day she shall receive the reward of a true and loving mother.

George and Charles Weidenhold.

We want to reach our dear mother, Barbara Weidenhold, at Youngsville, Pa., for in the hours of trials of life, she often calls for us who have gone to this life and we want her to know when she may come to this life she will not need to work so hard as she does now. We are with aunt Maggie and also little Eddie. We will take care of him and, mother dear, we do not want to see you worry as you do for it hurts us to see you unhappy when the cares of life should not be on your shoulders as they are. We want you to come to us.

Freddie Vawters.

I want to reach my mother and father in this way. Uncle Will said that he would help me and I know that it will do some good, for in my coming to this life it left mama and papa so sad but I feel for them to receive some message, they would know that I am not dead. It will be appreciated I know and I want them to look into this more and they will find so much that will give them comfort in their own home, Sam'l Gray wants me to send word to his brother I. W. Gray to seek at home if he wants results and I will be near to help. My papa is Lew Vawters and lives at Elwood, Ind.

Urban Smedley.

I want to reach some of the friends in Old England, as there was where I first knew of the life beyond. My love is still with the Lyceum. Some of them I have met in this life that could not stand the strain to come into their spiritual inheritance. I am with my uncle, George Adhead, and I see over this country a number that I knew when I was in the physical body and trust the Spiritualism of the old and new world will make you all closer together and work for the building of the Lyceum in both countries.

Death and the After-Life.

The "Stellar Life" is the philosophical introduction to the revelations contained in this book. Some idea of this little volume may be gained from the following table of contents: 1—Death and the After-Life; 2—Spirits in the Summer-Land; 3—Spirits in the Summer-Land; 4—Social Centres in the Summer-Land; 5—The Land and Summer-Land; 6—Longer and Life in Summer-Land; 7—Material Work on Spiritual Warfare; 8—Ultimates in the Summer-Land; 9—Voice from James Victor Wilson. This enlarged edition contains more than double the amount of matter in former editions, and is enriched by a beautiful frontispiece, illustrating the formation of the Spirit-body of a human entity. Price, 25 cents. Cloth, 50 cents; postage 5 cents.

Clakka, and their Earthly Victims.

Being an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of the Summer-Land. Cloth 35 cents; postage free.

Fountain: With Jets of New Meanings.

Illustrated with 142 Engravings. The contents of two chapters (viz. XIII and XIV) in this book, brought down upon Mr. Davis the alarming charge of "Recantation." But while the criticisms on the errors and extremes of many in the ranks of Spiritualism are conceded to be just and timely, the charge that the author had "gone back" on the spiritual facts and principles is seen to be without foundation. It covers a wide range of topics, including much-needed lessons upon the Mission and the Animate, the Essential Condition of Human Progress, of Advancing Civilization, Claims and Rights of Labor, of Women, of Indians, of Children, and of the Unfortunate and Victious. Cloth .75; postage 6 cents.

LILY DALE NEWS.

It has been very quiet at Lily Dale since the last issue of THE SUNFLOWER. The principal thing now is the ice and fires. While these are two extremes, they seem to come right together.

Two large ice houses are filled each winter and several hundred cars of ice are shipped to other points. So far, the prospects have not been encouraging. A few cold days, then a few days of warm weather but with the present cold spell it is hoped that the harvest can be completed.

Saturday January 26, at 6 p. m. we were again startled by the cry of fire and all rushed up the street with pails of water, chemicals, etc., to find the blaze in the residence of Mrs. Jones, corner of First Avenue and Cleveland. It caught by some unknown means in a room which it is stated has not been used since camp. Smelling smoke, Mrs. Jones investigated to find the room full of fire and an alarm was immediately sounded on the bell at the auditorium. Two charges of a chemical and a little water subdued the flames without damage outside of the room it started in.

A FIRE DEPARTMENT

has been organized and about \$100.00 in cash is now in sight with some prospects of a practical system of fire protection being secured. The Officers are T. J. Skidmore, president; J. F. Witherall, vice president, W. H. Bach, secretary and E. L. Griswold, treasurer. A double action force pump has been purchased which is now on the way and will be mounted, if it proves effective, on runners for the winter and wheels during the summer. This will throw quite a stream of water on a fire and with the aid of the chemicals we now have and some hooks, ladders, axes, etc., it is hoped we can secure quite an effective fire protection. Every cottage owner should make a liberal donation to aid this effort.

VISITORS.

Mrs. A. C. White's sister and husband visited Mr. and Mrs. White at the Leolyn House. Mrs. Kelsey enjoyed a visit from her daughter and husband. Miss Ayer made a short visit at Mrs. Enches. Mr. and Mrs. C. N. Wilcox spent a few days on the grounds. They have sold their Dunkirk hotel and it is reported they will again make their home here. Mr. W. will go on the road. E. L. Griswold spent a few days at 209 N. W. M. Page is away on a short visit.

Mrs. A. A. Cawcroft,

MAGNETIC HEALER.

Also Magnetized Paper sent by mail.
48 Flag Ave., Jamestown, N. Y.

DR. W. M. KEELER,

Spirit Photographer,
1307 N. St., N. W.,
Washington, D. C.

Send your own photograph or a lock of hair and receive in return a spirit photograph of your loved ones gone before. A fee of \$2 covers all. Mr. Keeler is the oldest, most reliable and best known spirit artist. 36-47*

PROPHETIC READING.

Your Character is indicated by your handwriting. Personal delineation and Prophetic Reading for 27 cents. Send specimen of writing, with full name.

S. WARD,
Box 152,
South Coventry, Conn.
43-48.

How to Draw Your Spirit Friends Around You With a Talisman.

10c silver and stamps by mail.

Prof. Jas. Hiking. Cen. Del., Boston, Mass.

Are You Interested in Psychic Phenomena?

Jonathan Erskine Hollingsworth's recently published MSS. is the most remarkable example of spiritual power recorded in a thousand years—a work of inspiration; grows in grandeur and beauty with every reading. Every line vibrates with occult force, Love, Life, Health, Happiness. It is truth crystallized. There is nothing like it in the world. A minister says it contains texts for a thousand sermons. So it does. An infidel says it establishes the fact of immortality. It does. Unabridged, with portrait and autograph, 30 cents. Post paid.

EL DORADO PUB. CO., Indianapolis, Ind., 46-48*

Life Readings by Astrology.

THE STARS TELL THE STORY.

Send place, date and hour of birth, (if possible) sex and full name and present address. Short sketch, 30 cents, (silver); full life readings, \$1.00 and upwards.

ETTA M. PRETTYMAN, LILY DALE, N. Y.

Virginia Homes.

You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc., by reading the VIRGINIA FARMER. Send 10c for three months subscription.

Farmer Co., Emporia, Va.

"LICHTSTRAHLEN"

(RAYS OF LIGHT.)

Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woechentlich. Probenummern gern versandt. Zum Abonnement ladet freundiichst ein.

MAX GENTZKE, West Point, Nebraska.

TRY IT.

Why do we have to live our lives out before we know how to live? Because we have never stopped to think.

In our mad rush to get rich we have let our bodies take care of themselves. But of late man is finding out that he dies too easy and suffers more than is necessary, so has been looking up a remedy.

I find that most everyone, especially those who are fleshy, do not give their vital organs enough room. Sit clear back in a straight backed chair, with chest forward and shoulders back, you can then breathe as deeply as when standing.

Before adjourning your Club or Ladies' Aid instead of telling each other all of your family's and neighbor's troubles, — which of course you don't — that you go through some of the physical culture exercises and see how exhilarated and good you will feel; you will find that the muscles that need strengthening will soon be improved. It is fun too, and you will get to looking forward to that ten minutes with pleasure. We try it here in the Advanced Thought meetings and I am getting so that I can run up stairs and do many other things as easy as I could at twenty and I am nearly three times that now.

It is necessary to keep the physical in proper training in order to assist the development of the higher forces in man. Mrs. P. A. Foote, Lily Dale, N. Y.

ASTROLOGY.

IS ASTROLOGY FATALISM?

BY W. H. BACH.

The greatest point of objection I had to the acceptance of Astrology was that if it was so, it made fatalism a fact in nature.

Many of my astrologic friends tried to argue me out of this position, but the more I saw of Astrology, the more I read it, the more I came into contact with its advocates, the stronger I became grounded in that belief until today, I accept Astrology as a fact in nature, not yet reduced to a complete science, but enough so that it can be positively stated that when our knowledge shall have become complete, we can trace the life of an individual as well at the cradle as at the grave.

In the last article I stated some facts to prove that certain aspects of the planets produced certain results. Constant watching and experimentation have proven this to be the case. As I will give a number of personal experiences to prove my position of "Astrology being Fatalism," please excuse the use of personal pronouns which can not be avoided except by complicated figures of speech.

In the fall of 1897 I remarked at the dinner table that I would do a certain piece of work and write several letters that afternoon. They were not exactly in the line of my work at that time and why I had happened to light upon that especial time to do them I did not know. It just happened that a spell took me that way. They were in connection with literary work.

That afternoon I did the work, mailed my letters and after supper thought I would cast a figure to see what the planets indicated. I will add that I had just begun the study of Astrology having by chance (if there is such a thing) made arrangements to take a few lessons more to accommodate another than to become an Astrologer myself. However, I took the time that I had made the remark concerning the work I was going to do that afternoon and cast a figure of Horary Astrology. Strange was the result. It stated that I would do literary work, writing, and that the results would be good.

Now let us examine this.

First—The idea came to me at a special time. About 12:30 p. m. At that time the planets occupied a position that relatively to the conditions existing at my birth indicated that I should receive that impression. I did receive it, carried it out and after it was all done looked up the position of the planets and found that the afternoon's work had been exactly as indicated.

Then the question arose, Will the people comply with the requests in the letters written at this time as the indications state they will be successful. With that I had nothing to do but waited patiently for replies. As they came, each one indicated their pleasure to comply with the requests and thus the play of the planets was verified.

Had I read this before the events took place it could have been said that the effect of the record was on my mind and I followed it. But as the calculations were not made until after the events took place, no such claim is tenable. There must have been an influence to cause it.

In 1893 death came to our home and took away a loved one. The exact time of death was known. Taking an ephemeris of the year of birth and one of the year of death, I cast a figure of each one by Natal and by Horary Astrology. The horary chart cast for the time of death, showed that every indication was of the darkest kind. The Sun was afflicted in three different directions, in fact, every indication was for his death at that time.

So far as I know, my brother knew nothing of Astrology, had never had a horoscope and there could have been no possible means of his knowing anything about the malefic influence at the time. If it is not fatalism, Why did he happen to die at exactly the time his planetary influences said he would? Why did he not die when his planetary influence said he would have good health? Do not attempt to answer this by saying "coincidence" as in my personal experience I can bury you with such "coincidences."

Last spring Mr. Eddy kept writing me that I must look out for myself as there

were strong indications of a severe spell of sickness. I was determined I would not be sick. I put all my mental force against it and declared that I would "rule my stars, instead of letting them rule me." I felt badly but fought against it. I woke up the morning of June 1, to learn that a disease had really gotten hold of me. I still fought it off. I kept on my feet until the latter part of June fighting against giving up all the time, yet advised by the doctors to go to bed and stay there until I got well. I simply would not. But finally as stated, the latter part of June I had to give up and as stated had a serious and very painful sickness.

Again I ask: Why did I get sick when the planetary influences said I would and not when they said I would enjoy good health?

A friend said to me one day: "Astrology says that I will get something like money but yet not exactly money on such a date." When the date arrived there came a note. Money, but not exactly money.

These incidents could be continued until the entire page was filled with them, but these will suffice. Now for the Question: "Is Astrology Fatalism?"

I answer yes, most emphatically.

Many will disagree with this conclusion, but from the incidents related what else can be evolved? Fatalism is doing certain things because there is "a destiny that shape our ends, rough hew them as we will." That destiny exists. If I do a piece of work and afterwards find that the indications were that I was to do it at that time, it is fatalism. I was fated to do that work at that time.

"But," said an Astrologer friend, when I made that statement, "if you had known that, you might have prevented it. You need not have done it." True, But if you, my astrologic friend, knew your Astrology well enough, you would find an aspect which would permit me to learn and the opposing influence would be there.

To illustrate: Mr. Eddy came to me one day last summer and said: "You better look out about September 26. There is an aspect that may make you some trouble. Some of your creditors will push you quite hard that day." I replied that there must be some mistake as I had no bills that were in such a state as to trouble me that day. "Well," was his reply, "watch it and let me know." The day came and went. No trouble, not even a darning letter. Then I told him he had probably missed some aspect that overcame the influence he mentioned and requested him to look it up and see. He did so and found that while there was such a condition as he described indicated by the chart, he had not taken into consideration an aspect of Venus which was opposed to this and it, quickened by Mercury, was able to overcome the evil influence of the other conditions.

Yes, Astrology is a fact in nature. Every planet is a magnetic body, affecting everything with which it comes into magnetic contact, and only waiting to be understood fully when it will be as easy to read from the cradle to the grave, as from the grave to the cradle. That makes it fatalism.

Others may disagree with these deductions. If so, the columns of THE SUNFLOWER are open to them for an expression of opinion.



DEVELOP YOUR MEDIUMSHIP.

SEND 50 CENTS

FOR

3 Standard Books on Development.

Get up a Club for The Sunflower. Page 6.

Work at Syracuse.

It is with pleasure we write this article for your paper, and hope it will find space in its valuable columns.

It has been the desire of Dr. Butterfield, myself and also many of the prominent Spiritualists in our city to secure the services of the Campbell Brothers, the well known psychics for phenomena, so after personal visits to Buffalo, N. Y. where they are at present staying, we succeeded in getting them to come and give us two of their public seances. The seances were held at Dr. Butterfield's Hall on the evenings of Sunday, January 6, and Tuesday January 8.

The Campbell Brothers arrived in our city Saturday evening, it being the first time they had ever set foot in Syracuse. At 9 o'clock the same evening a reception was tendered them at the hall, during which many nice and appropriate speeches of welcome to our city were made by Dr. Butterfield, Mrs. Cowan myself and others, after which the Brothers Campbell made appropriate replies, there was then a nice lunch served and a general good time, after which one and all went their way home. On Sunday evening the hall was packed to its utmost, a great many turned away for lack of room, the admission being 50 cents and \$1.00 per ticket, the greater number paying a dollar, many standing to witness the phenomena.

The audience comprised many of the most prominent citizens of our city, the cabinet was erected in full sight of the audience, a type-writer was placed within, paper likewise. The manifestations commenced and those present could feel the presence of the invisible power, the type-writer commenced to tremble, then as the power grew stronger at first slowly it commenced to write, then faster and faster until it was proven without doubt that a very strong power was in command. Many messages came in this way, then pencils were passed in the cabinet and many written messages were received in rapid succession, paints, blank slates and porcelains were passed in the cabinet which came out in a few minutes most exquisitely painted. There were roses, doves, scenes, etc., finished in a most artistic manner, various demonstrations also took place. One lady who received a slate to which there was no

name attached, wished to know from whom it came. The elder Mr. Campbell placed the slate on the said lady's head who had received it, requesting the forces to write the name beneath the flowers, immediately all present heard the writing, which writing was compared by members of the family after they reached home with some of the writing of the sister in the spirit who had signed her name on the slate, and found perfect. These manifestations were produced in a brilliantly lighted hall, and in full view of the audience.

There were many messages for those present, and many beautiful paintings, in fact it was one of the most satisfactory seances ever held in our city, and all present were perfectly satisfied.

On Tuesday evening, another seance was held similar to the first but with more various manifestations, the messages coming very fast, so there were many hearts made happy by receiving them.

At the close of the last seance, there was a standing vote of thanks by the entire audience given to the Campbell Brothers, short addresses were made commending the brothers and their power, by Dr. Butterfield, Dr. Reiley and many others, it was requested by all present that the Campbell Brothers should come again to our city when a larger hall should be provided to accommodate the crowd which is bound to turn out to welcome them, and that it shall be in the near future. The Campbell's leave Buffalo, N. Y. the last of this month to hold seances in the following cities, Geneva, Cleveland and Toledo, O. also Detroit Mich., returning to Buffalo, Syracuse, then to New York City and other places.

This trip is an entire new field of work for them; they have never done any work in the cities mentioned except Buffalo.

Our society is steadily growing and meeting with great success. We have a good audience and the thinking people are aroused in our city, so the good work goes on, I am lecturing and giving psychometric readings for the first society at Butterfield's hall and the people are deeply interested, so with the help of such mediums and our spiritual papers, we hope to make Syracuse a great center for Spiritualism.

MRS. LAZZIE BREWER.

Men Pictures

SUBSCRIPTIONS discontinued at the expiration of the time paid for.

Banner of Light Publishing Company

Also publish and keep for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, embracing works on Occultism, Theosophy, Astrology, Psychology, Hygiene, etc. Descriptive Catalogue sent free on application. Any book published in England or America, not out of print, will be sent by mail or express.

The Temple of Health and Psychic Review.
J. A. PEEBLES,
Editor and Proprietor.

A monthly Journal, eight or twelve pages, published each month in Battle Creek, Michigan, and devoted to health, hygiene, the social question, Spiritualism and general reform. This Journal is independent and absolutely fearless.
25c. a year. Write for sample copies.
Address—TEMPLE OF HEALTH, Battle Creek Mich.

Astrological Readings

BY
GEO. W. WALROND

are not only scientifically and mathematically calculated, but accurate and reliable. Exchange with terms and testimonials free. Permanent address, ASTROLOGER, GEO. W. Walrond, 6 Opera House Block, Denver, Colorado. 1117

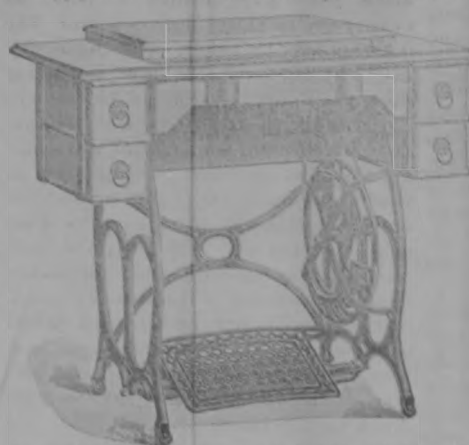
The Sunflower twice a month. 50c a year.

OH! LOOK HERE! THE SUNFLOWER SEWING MACHINE!

Yes, that's it. We are always on the lookout to do something for the people who have helped us to make THE SUNFLOWER a success. Now see what we have done! We have made arrangements with one of the

LARGEST MANUFACTURERS OF SEWING MACHINES IN THE WORLD

to supply us a machine that will equal the best of the high grade machines.



the machine and the automatic bobbin makes bin, an automatic throw off releasing it instantly.

THE STITCH REGULATOR

SELF THREADING. The only eye to pass the thread through is the eye of the needle. THE NEEDLE has a heavy short shank and is not easily broken or bent. THE FEED, GAUGE and PRESSER FOOT are of the latest improved sort, and complete in every particular.

The stand is finished in black enamel, while the woodwork is made of seven transverse layers of oak, thus preventing warping, and is oil finished.

ATTACHMENTS. When you buy a machine for anywhere from \$40 to \$60, almost the first thing that is necessary is to purchase a lot of extras. These extra attachments, which, with the high priced machines cost as much as our entire outfit, go with THE SUNFLOWER Sewing Machine.

We include one gauge and screw, one belt and coupling, one shuttle, one quilter, one hemmer and feller, one screw driver, one oil can (filled with the best sewing machine oil) six bobbins, one small screw driver for the shuttle, one do. needles, one instruction book, fully illustrated. In addition to this we give ABSOLUTELY FREE

A Set of Geist's Latest Nickel Steel Attachments.

which include one ruffler, one tucker, one set hemmers (five widths) one header-foot and slide, one shirring plate, one thread cutter, etc.

THEN THINK! THE MACHINE IS GUARANTEED FOR TEN YEARS. Not our guarantee, BUT THE MANUFACTURERS AGREE TO MAKE FREE REPAIRS where the defect is on account of faulty workmanship.

Terms: The price of this machine is \$16.35, including all the attachments. Send \$2 with your order, and we will then ship the machine to you by freight, making draft on you for 14.35. When the machine arrives you go to the bank, pay draft, and present the bill of lading to the agent and take the machine home. Give it a careful trial of from 5 to 7 days, then, if satisfactory, inform the banker that he may forward money to us. If it is different in any way from our representations, repack the machine in as good shape as when it arrived, deliver it to the R. R. station, take the receipt to the bank and get your money back. When the machine is returned to us we will refund the \$2.

You can plainly see that if THE SUNFLOWER Machine was not exactly what we represent it, we could not afford to make you such an offer. To take advantage of this remarkable offer, you must be a subscriber to THE SUNFLOWER. If you will get up a club of 100 subscriptions to THE SUNFLOWER at 50 cents each, we will give you a machine free for getting up the club. Address

Price, 16.35.



The Sunflower Publishing Co., - Lily Dale, N. Y.

SOME THOUGHTS FROM THE
"TWO WORLDS."

The Pagan world was by no means in the state of theological darkness which the early Christian missionaries, ignorant for the most part of Greek and Roman literature and philosophy, imagined or believed. The theological difference between the new faith and the old touched rather the surface than the substance of thought; nor is there a single attribute now ascribed to the deity that the tomb-inscribers of Egypt do not prove to have been ascribed to him fully six thousand years ago. To this conception of the God, nothing was added by Christianity that had not for centuries before been familiar to the educated classes of the world.

ARCHDEACON FARRAR,
in "Paganism and Christianity."

THE WANTS OF PSYCHICAL
RESEARCH.

In the December *Arena*, Prof. Hyslop writes of "The Wants of Psychic Research." To accomplish the scientific study of the subject will require, even to start the work, an annual income of not less than 1,000,000 dollars. This much he wants as an endowment. Organization and prosecution of the study cannot be effected with less than 40,000 dollars a year, and he suggests three ways in which the endowment of the work can be made: 1. Endow the American Society. 2. Endow the trusteeship of some university. 3. Endow it in connection with a psychopathic hospital. He favors the second proposition, and names Rev. M. J. Savage and Rev. R. Heber Newton as having consented to contribute to such an endowment, and he hopes to secure Secretary Gage, of the United States Treasury, to serve as trustee of the fund until they can exact guarantees for its legitimate use.

THE CHURCH OF THE CENTURY.

The only hope for the Church of the twentieth century, in the opinion of the Rev. H. R. Haweis, is that it should make a clean sweep of 1900 years of theology and get back to Christ. We now know what this theology can do for us. It isn't that we don't believe the very important spiritual truths underlying every Christian dogma, but a form of expression of truth which is a living and a satisfactory one to an age immediately becomes false and dangerous when a better and more complete expression is devised. The twentieth century church will insist upon restatement on a large scale. Present theological text books are obsolete. They practically teach men and women infidelity. The Cimmerian darkness of Sunday school teaching must be abandoned. The conscientious agonies of Sunday school teaching must be relieved. They don't believe in the old hell themselves, but they have to teach it. The children don't believe it, but they have to put their hands behind their backs and tell the teacher these naughty lies every Sunday. The teacher does not believe in the Bible in the way in which he is supposed to teach it. No one believes it, unless he is a fool or a brainless idiot, but he is still expected to say "The Bible is the word of God," instead of saying "The Word of God is in the Bible." His creed, in the same way, as has been finely said, "Merely stands sentinel over the heart to keep it empty." "I believe," he says, "in the resurrection of the body." He doesn't; nobody does; but he is not allowed to teach instead: "I believe in the survival of myself," which was practically all those of old meant by the phrase, "the survival of the self" being to them invincible apart from the resurrection of the body, and so on *ad infinitum*. Our mistake is in pretending to believe obsolete statements which once expressed truth, but which are now seen to be defective.

"The church of the twentieth century," continued Mr. Haweis, "will be deeply spiritual, even Spiritualistic, I am sure, in a very wide sense of the word. Spiritualism, in all its many forms, however people may dislike it, does, nevertheless, stand as a stout protest on behalf of man's spiritual nature and his spiritual affinities, and the twentieth century church will have to look very largely to the recognition and development and purification of these spiritual manifestations and beliefs. Spiritualism always has, in one form or another, been the very heart and soul of religions in every church and creed whatever."

—Daily News, January, 1, 1901.

A NEW SECT.

Russian newspapers report that a new sect, the Dyrnits, has established itself

in a village near Omsk. Anyone wishing to join them must undergo a forty day's fast. Then baptism is performed. During the long winter two holes are made in the ice, the converts are completely stripped, let down into the water by one hole and drawn out of the other hole by the help of cords. He is then immediately wrapped in furs and carried to the sponsor's house, where everything is in readiness to ward off any ill effects of the immersion.

A most enjoyable function, of a verity.

The German and Irish Roman Catholics in the United States are causing trouble. Each nationality wants bishops of its own blood. Last Sunday an act of vandalism, growing out of this trouble, was perpetuated in the church. A bucket of glue was poured into the organ and melted sealing wax spread over the keys. Since that the doors of St. Patrick's have been locked and barred by the parishers, the windows nailed down, and an armed sexton stands on guard. Verily the religion of Christ advances space. —Optimist, in *The Two Worlds*, Manchester, Eng.

FENG-SHUI, THE CHINESE
SUPERSTITION.

The Chinese, of whatsoever rank or condition of life, is born and bred in a stifling atmosphere of superstition. This superstition exists in several forms, but implicit belief in Feng-shui is universal throughout the empire; and, what is of infinitely greater importance, it is at the root of all the impulses of the Chinese. It enters into his private and public life. As no house can be built without previous consultation of Feng-shui, so the construction of a canal, railroad, or any public work affecting the topography of the locality, cannot be undertaken without the approbation of a well known Feng-shui sin sang, or as we might term it, Doctor of the Vital Principle. Riot and disturbance would be sure to follow, and, as the patriarchal of the Chinese government rests chiefly upon the preservation of peace and order, the general opposition to the introduction of railroads is made plain.

While this accounts for the innumerable geomancers, soothsayers, or diviners one meets everywhere in China, it must not be supposed that all of these are frauds. There are, of course, quacks and pretenders, as in every profession, but a respectable majority of the Feng-shui sin sang honestly believe that they possess an occult power faculty of locating the vital principle. When a Chinese at Ningpo discusses this belief, he will be apt to cite the following tradition: During the reign of the Ming dynasty—preceding the Manchu—a plague broke out, and, among many others, a beggar named Du fell a victim. Since the deceased was too poor, the authorities provided a coffin, and paid other beggars to carry it across the river to the opposite side. As they were crossing a field with their burden, the rope by which it was suspended from a bamboo pole broke, and the coffin fell to the ground. The bearers then decided to leave it where it had fallen, but, since respect for the dead is universal, a discussion arose as to the direction in which the head should be placed. Finally it was decided that it should be that of a bamboo pole, which had blown carelessly upon the ground. This was done. Scarcely had the bearers left the improvised grave when a Feng-shui sin sang approached. His occult affinity had led him to the place as possessed of more than usual Feng-shui, which culminated in the spot occupied by the coffin. The geomancer was disgusted that the favor of heaven should be bestowed upon a common beggar, and he determined to leave his profession. After repeating the tradition thus far, the Ning-po man will triumphantly point to the history of the Ming dynasty, and show that the beggar's son passed the examinations, secured official preferment and attained and attached the third dignity in the empire. It is a fact that several members of the Du family were prominent officials under the Ming.

As the Chinese books teem with instances of the beneficent and malevolent influences of the Feng-shui, those in which the Feng-shui sin sang gave up their profession are by no means rare. What renders this odd superstition more complex is the fact that the Feng-shui of the same locality may be beneficent to one family and the opposite to another. Great value is attached to having one's home higher than those of the neighbors, a fact which accounts for the difficulties experienced by foreigners when building in Chinese cities, and also for the frequent complaints in the censural courts for interference with the Feng-shui.

—R. VAN BERGEN in *Harpers Weekly*.

Prophecy and Fulfillment.

Noting the advertisement of Mrs. Thorp Williams in recent issue of the *Journal* called to mind an experience the writer had with this lady some time ago that may be of interest to those studying along the occult lines of thought, and possibly to others. After my tale is told will some one versed in nature's methods please explain the modus operandi of the experience? There are people posing as mediums for various phases of phenomena that now and then visit our cities for whom the writer has no commendation, but when one is located here in whom confidence is had it is a pleasure to speak a word of praise.

Mrs. Williams, in company with a few friends, was passing the evening at our home and in the midst of social interchange of thought this lady turned to myself and said, "Let me tell you what is given me." She then said: "You are soon to have a call to officiate at a funeral." This in and of itself was not a strange saying in view of the work in which I am engaged. But furthermore she gave a complete description of all the circumstances connected therewith. Told the direction I would go and about the distance, describing the location of the place; gave minute details of the house, its size and shape; spoke particularly of an ell or lean-to on one side; told the color of the paint, body and trimmings; mentioned the veranda and the lawn in front; noted the absence of a fence, while on either side of this house the houses were fenced. Continuing she said: "You will enter the house from the porch and passing to lay aside your wraps you will pass the folding doors to your right; glancing in you will observe the casket placed near two windows directly opposite the folding doors." Then a description of the body therein was given. It was that of an elderly man, she said: "Nice looking grey hair, heavy beard and past 70 years; has been prominent in social and business circles." All this was given readily and easily.

Now here is the sequel. The next morning at 10 o'clock a telegram came calling me to North Collins to attend a funeral two days later. My first thought was the direction and distance were as given me by my friend, and naturally I was on the qui vive to note the rest of the occurrences and circumstances of my trip, and behold, everything was just as pictured to me in every particular. I made inquiry and learned that the death of the man occurred just about the time the revelation and prophecy were given to me.

How was the mental picture given and what the power that impressed the brain with happenings before they occurred? The sub-conscious theory of the Theosophical friends will hardly work in this instance; nor will the oft repeated cry of the "devil" having a hand in the matter seem plausible to intelligent minds.

Following the above narrated revelation of Mrs. Williams on the evening in question, other phenomena of a mental and spiritual character, elevating, ennobling and convincing in their tendency, were given.

CLARA WATSON.

January 17. —*Hamstead Journal*.

Spiritualist Training School.

The Fifth Session will be
Held at the Camp Grounds, Lily
Dale, N. Y. It Opens May 13
and Closes July 12, 1901.

COURSE OF INSTRUCTION.

Higher Criticism, Biblical Exegesis and Parliamentary Law, Moses Hull.
Oratory, Voice and Physical Culture, Exercises in Expression, Mrs. Alfara Jahnke.

Philology, Rhetoric, Composition and Logic, A. J. Weaver, A. B.

Psychic Lessons and Class Sitzings for Development, under directions of spirit guides, Mattie E. Hull.

Juvenile Department, to be supplied.

EXPENSES.

Tuition for term of eight weeks, \$6.50
For any part of term where whole term cannot be taken, per week, \$1.00
Board and lodging at South Park Hotel, and other places on the grounds, \$3.50
Cottages or rooms for self-boarded at small expense.

Cost of books from \$1.50 to \$4.00.
Books can be obtained on the grounds.

OBJECT OF THE SCHOOL.

To train students for Thinking, Writing, Public Speaking and Mediumship.

For further information write to the Secretary, Mattie E. Hull, 72 York St., Buffalo, N. Y., or to A. J. Weaver, Superintendent and Treasurer, 44 Ontario St., Cleveland, O.

FRED P. EVANS,

Gives Seances Daily from 10 a. m. to 4 p. m. Mr. Evans has opened, in connection with his Mediumship, a well stocked Occult Book Store and will be pleased to supply his friends and the Public with Spiritual, Metaphysical, Theosophical and Occult Literature. Catalogues mailed on application. All books not listed can be secured at short notice. Mail orders promptly filled.

Fred P. Evans, The Occult Book Store,
103 W. 42d St., New York City. 1901.

Complete Works of A. J. Davis.

Answers to Ever-Recurring

Questions from the People.

(A Sequel to "Pentecost.") This volume is alive with new ideas and inspirations. The answers comprise a wide range of subjects, embracing points of peculiar interest connected with the spiritual, philosophical, and practical Reform. All persons should read this book, as it will largely serve to awaken inquiry and develop thought on the part of the reader. Price \$1.00.

Approaching Crisis, or,

Truth vs. Theology.

This is a clear and searching criticism of Dr. Huxley's Sermons on the Nature, Religion, Skepticism and the Supernatural. The errors and absurd teachings of Orthodox theologians are overthrown by arguments that are unassailable and perfectly unanswerable. The "Origin of Evil" is to be found in review. Price .75; postage 10 cents.

Araba; or, The Divine Guest.

Pre-eminently a religious and spiritual volume. To some extent a continuation of the author's autobiography, it is chiefly a record of interesting experiences, involving alternations of faith and skepticism, lights and shades, heaven and hades, joys and sorrows. Also containing a new collection of living Gospels from Ancient and Modern Saints. Price \$1.00; postage 10 cents.

Beyond the Valley.

A Sequel to the Magic Staff, an Autobiography of Andrew Jackson Davis. Six beautiful illustrations picturing what the Seer has seen. "Beyond the Valley" is a companion volume to the "Magic Staff," and resembles it in style and workmanship—in paper and press-work, binding, etc.—408 pages, containing six attractive and original illustrations. Price \$1.00 Full gilt \$1.50; postage 10 cents.

Children's Progressive Lyceum.

A Manual, with Directions for the Organization and Management of Sunday Schools, adapted to the Bodies and Minds of the Young, and containing Rules, Methods, Exercises, Marches, Lessons, Questions and Answers, Invocations, Silver-Chain Recitations, Hymns and Songs. Every Lyceum should be supplied with these little books, so that all can unite in singing the songs and join as one family in the Silver-Chain Recitations. The abridged edition is no longer in print, expediently revised and enlarged. Price 10 cents. The Lyceums of the original complete Manual. We offer the latest editions at the following prices: Unabridged edition, single copy, .25; Twelve copies, \$2.50. Fifty copies, \$10.00. One hundred copies, \$18.00. Postage 3 cents on single copies.

Free Thoughts Concerning Religion.

Containing radical thoughts, critical and explanatory, concerning religious ideas, their origin, imperfections, and the changes that must come. This work has been enlarged by the addition of most telling facts and arguments against the absurdities of church dogmas. Cloth .50; postage 5 cents. Paper .35; postage 2 cents.

Genesis and Ethics of Conjugal Love.

This book is of peculiar interest to all men and women. It treats of the delicate and important questions involved in Conjugal Love; straightforwardly, unambiguously, emphatic and perfectly explicit and plain in every particular. Paper .35; cloth .50; full gilt, morocco 1.50; full gilt, half morocco 1.25. Postage free.

Great Harmonia.

Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe. In five volumes, in which the principles of the Harmonical Philosophy are more fully elaborated and illustrated.

Vol. I. THE PHYSICIAN. In this volume is considered the Origin and Nature of Man; the Philosophy of Health, of Disease, of Sleep, of Death, of Psychology and of Healing. Price 1.00
Vol. II. THE HEALER. In this volume is presented "Spirit and its Control," the "Establishment of God," the "Earthly Experience," the "Teacher and his Church," the "True Reformer," Philosophy of Charity; Individual and Social Culture; the "Phases of Marriage," the "True Marriage," Moral Freedom; Philosophy of Immortality; the Spirit's Destiny; Concerning the Deity. Price 1.00.
Vol. III. THE SEER. This volume is composed of twenty-seven lectures on Magnetism and Clairvoyance in the past and present; Psychology, Clairvoyance and Inspiration are examined in detail, and the conclusions obtained are believed to be consistent with the principles of Nature and are the author's personal experience. Price 1.00.
Vol. IV. THE REFORMER. This volume treats on "Physiological Vices and Virtues," and the "Phases of Marriage," the "True Marriage," the conjugal principle, which tend directly either to demolish or to uphold man's moral and physical nature; views of marriage and parentage; woman's rights and wrongs; laws of attraction and marriage; accident and permanent marriage; temperaments; the rights and wrongs of divorce, etc. Price 1.00.
Vol. V. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

Vol. VI. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

Vol. VII. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

Vol. VIII. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

Vol. IX. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

Vol. X. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

Vol. XI. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

Vol. XII. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

Vol. XIII. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

Vol. XIV. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

Vol. XV. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

Vol. XVI. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

BOOKS AND PAMPHLETS

—BY—

Moses and Mattie E. Hull.

Our Bible: Who Wrote It? When—Where—How? Is it Infallible?

A Voice from the Higher Criticism. The latest of Moses Hull's books, with portrait, 422 pages. While this book furnishes a more definite inside knowledge of the Bible, and its contents, how and when it was made, and how it is to be interpreted, than any other book in the Line of Liberal Literature, it also gives a brief history of the Canon, and of other Bibles and Religions. Every one needs it as a hand-book of definite knowledge of Bible—their origin and contents. Price, post paid, \$1.00. A small edition has been printed on thinner paper which will be sent postpaid for 75 cents.

Encyclopedia of Biblical Spiritualism;
With Portrait of the Author.

This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible, Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. The Encyclopedia will work a revolution in Biblical interpretation. Price, postpaid, \$1.00.

Two in One.

A volume of nearly 500 pages, with excellent portrait of the author. There is more Spiritual, Scientific and Historical argument for Spiritualism in this book than any other Moses Hull ever wrote. It contains stores of argument which cannot be gainsaid. Price, postpaid, \$1.00.

Wayside Jottings.

Gathered from the Highways, Byways and Hedges of Life. By Mattie E. Hull. This is a marvellously neat book of selections from Mrs. Hull's best poems, sermons and essays, and contains a splendid portrait of the author. Price, postpaid, \$1.00.

New Thought.

A Volume of 384 pages, beautifully printed and nicely bound in cloth. Original matter. Six portraits. Price 50 cents.

The Spiritual Aids and How We
Ascend Them.

Or, a few thoughts on how to reach that altitude where the spirit is supreme and all things are subject to it. With portrait. By Moses Hull. Just the work to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 35 cents; in paper covers, 25 cents.

The Christs of the Past and Present;

or A Comparison of the Christ Work of Modern Christianity with the Christ Work of the Old Testament. By Moses Hull. A revision and enlargement of "Jesus and the Mediums." A careful comparison of the Spiritualism and Mediumship of the Bible with that of today. By Moses Hull. An irrefragable argument proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the mediums, from the time of the Old Testament to the present, were under the same conditions. The mediums of today, and that the coming of Christ is the return of mediumship to the world. Price 25 cents. Will be ready January 1, 1901.

Vol. I. THE PHYSICIAN. In this volume is considered the Origin and Nature of Man; the Philosophy of Health, of Disease, of Sleep, of Death, of Psychology and of Healing. Price 1.00
Vol. II. THE HEALER. In this volume is presented "Spirit and its Control," the "Establishment of God," the "Earthly Experience," the "Teacher and his Church," the "True Reformer," Philosophy of Charity; Individual and Social Culture; the "Phases of Marriage," the "True Marriage," Moral Freedom; Philosophy of Immortality; the Spirit's Destiny; Concerning the Deity. Price 1.00.
Vol. III. THE SEER. This volume is composed of twenty-seven lectures on Magnetism and Clairvoyance in the past and present; Psychology, Clairvoyance and Inspiration are examined in detail, and the conclusions obtained are believed to be consistent with the principles of Nature and are the author's personal experience. Price 1.00.
Vol. IV. THE REFORMER. This volume treats on "Physiological Vices and Virtues," and the "Phases of Marriage," the "True Marriage," the conjugal principle, which tend directly either to demolish or to uphold man's moral and physical nature; views of marriage and parentage; woman's rights and wrongs; laws of attraction and marriage; accident and permanent marriage; temperaments; the rights and wrongs of divorce, etc. Price 1.00.
Vol. V. THE THINKER. Part First is a description of the Truthful Thinker, and an analysis of his nature and powers of mind. Part Second—the Pathos of Progress, comprising psychometrical delineations of Egyptians, Chaldeans, Persians, Greeks, Pagans, Jew, Christian, Roman and Protestant characters, illustrating the philosophy of universal progress. Part Third—the Origin of Life and the Law of Immortality. Price 1.00; postage 10 cents each.

John, the Medium;

Or, the Inspired Revival of John. By Moses Hull. This is one of the most truthful histories of John of Arc, and of the most convincing accounts of Spiritualism ever written. Volume 100 pages. "John of Arc" was the name of a person who ever had control of his body at the age of eighteen years, and the only person who never made a mistake. No man was more interesting, no history more true than this. Price 25 cents.

All About Devils.

Or, an Inquiry as to whether Modern Spiritualism and other Great Reform came from the Satanical Ministry and the Subductions in the Kingdom of Satan. By Moses Hull. 60 pages. Price 15 cents.

Talmagean Inanities, Incongruities,
Inconsistencies and Blasphemies.

A review of Rev. T. De Witt Talmage's "The Resurrection of Jesus Christ." This is not dry argument; it is humorous, logical and witty. It is filled with such arguments as are needed to meet the weak arguments that are made every day to kill Spiritualism. Moses Hull shows that every one of the Talmagean arguments has a weaker edge to be used against themselves than they can use against Spiritualism. 48 well printed pages. Price 10 cents.

The Spiritual Birth;
or Death and Its Tomorrow.

The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet begins giving the Spiritualistic interpretations of many things in the Bible, and shows how the heavens and hell are viewed by the Spiritualists. Price 10 cents.

Spiritual Songster.

By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, church assemblies. Price 10 cents, or \$2.50 per hundred.

The Old and the New.

Or the World's Progress in Religious Thought. In this pamphlet, Moses Hull shows the advancement of the world from its infancy to its present maturity. Price 10 cents.

The Real Issue.

By Moses Hull. (Only a few left and not to be reprinted.) A compound of two pamphlets, "The Irrepressible Conflict," and "Your Answer to Your Life," with important additions, making a book of 100 pages. This book contains statistics, facts and documents on the tendency of the times. Everyone should have it. Price 10 cents.

Swept Away.

A sermon by Moses Hull on some of the sins of our Law makers, in which the "Sweep of Lies" heaped up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by everyone interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

The Devil and the Adventists.

A scathing reply to recent attacks on Spiritualism made by the Adventists. In this 40 page pamphlet both the Devil and the Adventists get their due. Price reduced to 5 cents.

The
Sphinx
Astrological
Magazine
Birthday Information
and Daily Advice
THE SPHINX PUBLISHING CO.
BOSTON, U.S.A.

IMMORTALITY;
and Our Employments Hereafter.

BY J. M. PEEBLES. Price, \$1.00
FOR SALE AT THIS OFFICE.

FREE. A Psychic chart that accurately portrays your future, including all the facts in Business, Love, Law, Travel, Marriage, and other valuable information. Send lock hair and stamp to Shagren, No. 8, Indian River, Mich.

THE SUNFLOWER.

PUBLISHED TWICE A MONTH.

Subscription, Fifty Cents per year.
Single Copy, Five Cents.
English Subscriptions 75 Cents.

Entered at Lily Dale, N. Y., as second-class matter.

The number on the tag will inform you when your subscription expires. If you wish to continue, kindly renew before that date as the paper will be discontinued at the expiration of the time paid for.

If you do not receive your paper promptly, please notify this office immediately in order that the fault may be located and the cause removed.

The publisher is not responsible for, and does not necessarily endorse, the opinions expressed by correspondents.

Rejected communications will be preserved thirty days, after which they will be destroyed. No manuscript will be returned unless stamps to prepay postage are enclosed.

ALWAYS give your FULL NAME and ADDRESS with EVERY COMMUNICATION.

W. H. BACH, Editor and Publisher.

EVIE P. BACH, Assistant Editor.

LILY DALE, N. Y., FEBRUARY 1, 1901.

SPECIAL NOTICE.

If you receive a copy of The Sunflower and are not a subscriber, it is an invitation to become one. It is published on the first and fifteenth of each month at 50 cents a year. Send your subscription today--tomorrow never comes.

46

is the number of this issue of THE SUNFLOWER. If the same number is on the colored address slip, it indicates that your subscription expires with this issue and you should send in a renewal if you wish to receive the paper without missing an issue.

DEATH OF QUEEN VICTORIA.

The most notable event of the present generation is the death of Queen Victoria. Probably no one person since the days of Alexander the Great has had such a widespread influence upon the history of the world and the rise and fall of nations and customs as this one Monarch.

England, it is true, is a very limited monarchy, yet Victoria has had a great influence in all that the British Empire has accomplished and its attitude upon all momentous questions. Her strong abhorrence of war has doubtless kept off the great European war that has been prophesied so often and the embers of which could be fanned into a flame at almost any moment.

While England has had a war on her hands most of the time since Victoria has occupied the throne, they have been of minor importance with one great exception, the Crimean War. This war nearly broke her heart and she suffered in mental anguish almost as much, if not quite, as her soldiers at the front.

She has always been a friend of peace, notwithstanding the fact that her position was such that she had to keep an army in the field continually. At the Council of Trent, she was a powerful influence for peace and it is doubtful if her influence had not been so strong if we would have gotten the Alabama claims settled so readily as we did. In fact, it is to her great desire for peace that many a European difficulty was settled without recourse to war.

Victoria was closely connected with many of the Royal Families of Europe. Her personal influence with Emperor William was such that she plainly showed him his mistake when he sent his telegram of condolence to President Kruger and avoided a serious complication with England.

Was Victoria a Spiritualist? That question has been answered most positively in the affirmative, but with what evidence is hard to determine. It has been claimed that her page, John Brown, was a medium and through his organism she used to consult the Prince Consort on weighty questions as well as on other matters. Be this true or false, she certainly showed a vast knowledge of that which was considered the thought of the times and in her intercourse with the people of the world, showed that in all her actions she was governed by the religion of charity.

Victoria's death means much to the English nation and much to the world. King Edward VII. will have a difficult time to govern the nation. He will have the love of the English people for his mother to overcome and his wild actions of past years will continually be a menace to him in his reign; but the people will doubtless come to the support of their king if his actions are tempered by that love of justice and unity which tempered the reign of his illustrious mother.

Sixty-three years is a long time. It means that two generations have lived and died, that none know of the reign of other monarchs, that the present king must be compared with the reign of his mother and that in death all errors will be forgotten and nothing but the kind acts will remain. Her tears over the

death of her soldiers, her loving messages to the bereaved families, her charities and kindness in distress, those will remain, while all that has made the Queen out of the woman will be forgotten.

Let us hope that the reign of Edward VII. will be such that when his time comes to lay down the reins of government he too will bear the blessings of the civilized world.

MRS. NATION AND

THE KANSAS SALOONS.

During the past few weeks the daily press has teemed with accounts of the outrageous conduct of one Mrs. Nation. It seems that she, taking the law into her own hands, has decided to stop the saloonkeepers of Kansas from selling liquor.

Her method was slightly novel. It consisted in entering the saloons and breaking furniture, mirrors and other contents of the place. Why the saloon keepers permitted it is a conundrum! It is always supposed that in this country personal property is the individual possession of the owner and a person who wilfully or maliciously destroys it is subject not only to the laws of the land but the owner can then and there take vengeance, or at least take steps to protect his property even to the extent of depriving the attacker of life if necessary to protect his property.

Certainly we would not permit any fanatic to enter THE SUNFLOWER office and destroy our machinery, no matter what the provocation. We would defend it and there is no more excuse for these fanatics attacking the property of saloon keepers than there is in attacking the property of a grocery keeper, a hardware merchant or a printer.

It is argued that the saloon keeper sells that which is injurious to the people. That may be true. But if he does, why do people permit it? If we attempted to sell poisons we would soon be behind the bars because the people are opposed to the sale of poisons. If the Woman's Christian Temperance Union wishes to spread temperance they should go at it in the proper way and then they may possibly accomplish something.

Extreme measures never succeed. The extremes entered into by that organization have been more detrimental to the cause of temperance than they have accomplished good. Many prominent workers in the temperance field have said that their work in that line had been seriously interfered with by members of the W. C. T. U. on account of their extreme and impractical ideas.

The liquor question, like all other questions, must be handled in accordance with the ideas of the people at large. No law that is opposed to popular opinion has ever been a success and never will be. It requires the cooperation of the public to enforce a law. If you don't believe it, try to secure a conviction under any law that is opposed to public opinion.

In South Dakota, they had a prohibitory law. It was very strict. Did not permit a person to buy, sell, give away or have in their possession, except for medical purposes. But liquor could be bought anywhere. Boys could go into a drug store and buy a "spirit thermometer," which being interpreted meant a bottle of beer. One of these druggists was arrested and with a bottle of liquor was brought into court.

Now for the difficulties. No person is compelled to testify in court to a thing that will make him *particeps criminis*. It was therefore impossible to prove that the liquor was sold. Under the statute the witness could decline to answer for if he said that he bought liquor there he could be prosecuted for a violation of the law. A bottle of the liquor was brought into court. No one could be induced to swear that it contained beer. Finally, after a "deadlock" was threatened, the judge called for a corkscrew and opened the bottle, tasted of it and announced that "This court takes official cognizance that the liquor in this bottle is beer." Even then the evidence was not sufficient to convict.

Persecution never gained a point. It has always reacted upon the persecutors. The actions of Mrs. Nation will react upon the W. C. T. U. and their work will be made harder than before on account of it. Besides, they will be likely to lose a member of their Association for if she continues, Mrs. Nation will attempt to demolish some place where the owner will exercise his legal power of protection and there will be a funeral. No jury in the land would return an indictment in such a case.

Let us have temperance but we can never get it by lawlessness. Two wrongs never made a right.

LICENSING MEDIUMS IN THE DISTRICT OF COLUMBIA.

With all due respect to the officials of the N. S. A. THE SUNFLOWER must object to the plan formulated by them and set forth in a communication published in another column.

The step that is being taken, will, in our opinion, work to the detriment of Spiritualism if it is carried out. Spiritualism is a religion or it is not. If it is, and we have claimed the benefits of the religious laws of the land, the accredited representatives of Spiritualism are just as much entitled to the protection of the laws as any other denomination and our mediums are the accredited representatives of the people as much as clergymen of orthodox churches are.

The communication alleges that it is better to let them place a small license fee on mediumship. In other words, put it on a par with any "puppet show." We emphatically protest against any such compromise. When the officers of the N. S. A. accept such a compromise, they, as representatives of the Spiritualists, accept it for all of us. Now what will be the result of accepting a "small license fee?" It will be a virtual admission that we acknowledge its justice. That we agree that our mediums should be placed on a par with any traveling show that comes along.

Suppose that a proposition was made to license an evangelist! what a holy howl would go up from the ranks of orthodoxy! "Not much!" they would say, "You shall not license our ministers!" As Spiritualists we should say the same. We should emblazon on our banners: "Millions for defense but not one cent for tribute." That is the style of America in all matters. We will spend millions to maintain our rights but not one copper penny to buy off an oppressor.

Again we must differ from the last clause of the article. We do not believe it will prevent the entrance of "traveling mountebanks." They are just the people who can afford to pay a license. These people travel over the country, taking in more money in a day than the majority of our genuine mediums do in a month and not only that, they take in the money of Spiritualists as well as the others.

Very few cities of any size but have had a visit from the traveling mountebanks giving the names of Alexander Hume, Dr. Charles Slade and Kate Fox. When they go to a city, they usually take in the Spiritualists. The very Spiritualists who can not afford the ten cents to attend our regular meetings will pay these people from fifty cents to one dollar to see their shows.

No, friends of the N. S. A., do not compromise with them on the license question. Never admit that they have a right to charge it. Let us claim all the rights of any denomination and we can get them. There is no use quibbling. What we must do is to go to the fountain head. We must make a test case of the matter and the we will show the people that we have rights as well as others.

NEW YORK STATE SPIRITUALISTS! WAKE UP!

"ALBANY, January 24—Senator Wagner introduced a bill in the upper house yesterday, which will drive several Bufalonians into new fields of livelihood in case it passes.

The measure created a new section to be inserted in the Penal Code, reading as follows:

"A person who practises clairvoyance, palmistry or fortune telling by any art, device or method, whatsoever, is guilty of misdemeanor."

"If this bill had been introduced and passed some time ago and rigidly enforced in Buffalo one John Ryan, formerly police captain, might still be in command of the precinct over which he ruled."

The above, quoted from the Buffalo News, is a sample of legislation that is attempted every time the legislature of any state meets. Why do not our lawmakers confine themselves to the things that require their attention instead of interfering with matters that are none of their affairs.

All of these lines of thought that are classed under the heading of "fortune telling" constitute the positive belief and as such is the religion of the person professing it. "Fortune telling" consists of telling by any process whatever, the events that are likely to take place in the near or distant future. When the weather bureau undertakes to foretell the weather for the following twenty-four hours, it is telling fortunes. When a man on the Board of Trade undertakes to

(Continued on Page 7.)

AMONG THE LATER BOOKS.

We fill orders for all Books reviewed in this column.

THE ARENA

for February has some very interesting articles. The following is the table of contents:

Theological Views of a Layman, Edward A. Jenks, A. M. The Political Aftermath, T. F. Hildreth, D. D. The Merchant Marine and the Shipping Bill, Walter Macarthur. Laying the Foundations for a Higher Civilization, B. O. Flower. Vibrations, Waves and Cycles, Rev. Joseph S. David. The Criminal Negro, France A. Keller. City Ownership of Street Railways, Prof. Frank Parsons. Editorial by B. O. Flower. Book Review.

THE ALLIANCE PUBLISHING CO.,
Life Building, N. Y.

MEDIUMSHIP EXPLAINED.

This pamphlet, the production of Mr. E. W. and Mrs. M. H. Wallis, of England has recently arrived. It is neatly printed, and trimmed so that it overcomes the American objection to most of the English books. As a work on Mediumship, it is entitled to the highest praise. Not content with taking their own knowledge of the subject, they have compiled the most complete record of such matters as could be found, and that emanated from the best thinkers in the world. This makes the book of particular value. The following subjects are taken up: "The Sacred Office of Mediumship; What is Mediumship; The Effects of Mediumship; The Phenomena of Mediumship; The Difficulties and Delights of Mediumship; The Different Phases of Mediumship; Psychical Susceptibility and Mediumship; Biblical and Modern Mediumship." Surely, these topics, handled in a practical manner, are entitled to a careful reading by the public. 96 pages, bound in stiff covers, 25 cents.

WISDOM OF THE AGES

by George A. Fuller, is a late production of the Banner of Light Publishing Co. It consists of a series of messages coming by automatic writing through the mediumship of the author, or more strictly speaking, the compiler. It teaches the universality of all life, the enlightenment of the people and the emancipation of the race from superstition.

Its manner of production is thus described in the introduction by Susie C. Clark: "On the morning of June 4th, suddenly and without warning, a peculiar pricking of the hand and arm, with

a strong impulse to take his pen, resulted in the transcription of the first chapter in the volume and followed an hour or two hours later by succeeding chapters. At interval during the current summer, though busily engaged in other absorbing duties, the volume grew, page by page, until the ancient teacher and revelator himself pronounced the *Finis*.

It is well worth perusal for its novel features, if a person does not accept any of the Spiritualistic doctrines included in its production and teachings. Price, \$1. cloth, 212 pages.

MARY MELVILLE THE PSYCHIC

is the title of a volume lately published by the Austin Publishing Co., Toronto, Ont. The story takes up the wanderings of a family, the head of which, as well as one of the daughters, the heroine, was a pronounced psychic. The phenomena consists of remarkable demonstrations of mental force, and the entire book is filled with wisdom that comes from the mouth of a mere babe. George Melville, the father, is a dreamer, and his life is wrapped up in the child. Many of the more common and some of the finer manifestations of psychic phenomena are discussed in a practical way and all worked into the story. 268 pages, paper, 75c; cloth, \$1.25.

THE DESTINY OF AMERICA

and the Future of the Anglo Saxon Race, is the title of a pamphlet issued by the El Dorado Pub. Co., Indianapolis, Ind. Its prospectus claims that it was written by Jonathan Hollingsworth while in a trance. The vision gives what purports to be a scene in the future of America, and is an interesting little volume. Price 30 cents.

NOTICE.

N. S. A. Contributing Membership.

Contributing membership in the N. S. A. is obtained by paying one dollar a year, or as much more as any one desires. A certificate receipt will be sent each contributor by the Secretary, and the following books, according to the choice of the contributor: "Violets," a dainty booklet of poems; "Whither the wind bloweth," a psychical novel by Arthur Venner; and "Christianity as it was before the Apostasy." Those wishing to purchase the above works, can do so by sending to the N. S. A. Headquarters; twenty-five cents each, or the three for sixty cents.

MARY T. LONGLEY, Sec'y. N. S. A.
600 Penna Ave., S. E., Washington, D. C.

SPECIAL OFFER..

To aid us in carrying out plans for the further improvement of

THE SUNFLOWER.

We want to increase our subscription list by adding 1000 New Subscribers. The subscription price is 50c a year.

100 CLUBS OF TEN EACH

Will give us the required number, and to secure them we make the following

SPECIAL OFFER:

We will send the paper to ten different addresses or ten papers to one address for one year for \$4.00. Any person can easily take ten subscriptions in a short time, and have one dollar for their trouble, or if they do not want to make the dollar, they can give the paper to members of their club for 40 cents.

FURTHER.

Any new subscriber, or old subscriber who renews the subscription direct to this office, sending 50 cents in cash or post office order, (no stamps or personal checks) will be given their choice of any 10 cent book we handle, or will be allowed 10 cents on any book they order when renewing their subscription.

Start the Clubs at Once...

LIGHT FROM EVERYWHERE.

FATAL DUEL SEEN
IN A DREAM.

NORTH
SOUTH
EAST
WEST



This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

C. M. Cole has our thanks for clip pings sent.

Frank T. Ripley has the Sundays of February and March open for engagements. Address, Oxford, O.

Mrs. Mary A. McFarland has been speaking and giving tests at the Spiritualist Hall on Lacock street, Allegheny, Pa., and is meeting with good success.

Mrs. J. W. Kenyon is lecturing in Milford, Mass., and will be in Marlboro Feb. 12 and 26. She has open dates in April, May and June. Address, 95 North street, Fitchburg, Mass.

Mrs. R. W. Barton is meeting with great success in her work in Rochester, N. Y. D. B. Emerson, the Indian medium, made a visit to Rochester recently and they speak very highly of his work. Mr. and Mrs. Josslyn have been sick with la grippe but are recovering.

A year ago we made a special offer of three months for ten cents. Some of our subscribers have been sending us that amount and renewing every three months. We hereby notify all, that no more ten cent subscriptions will be accepted after February 1.

I. O. Brown writes very flatteringly of the work of Mr. W. J. Erwood, at Wheaton, Minn. Mr. Erwood seems to be a very earnest worker and full of push and vim. He can be addressed for engagements at 87 Summit Avenue, St. Paul, Minn.

If you want to know when your subscription expires it is not necessary to write us. There is a number on your colored address slip, and at the head of the first column on page 6 is the number of this paper. This issue is 46. If your number is less than 46 your subscription has expired. Two copies are sent after expiration, and then the paper is stopped. No bills are sent for subscriptions.

BUFFALO ITEMS.

J. W. Dennis is lecturing for the Buffalo Spiritual Church Society at present.

Moses Hull is engaged at the New York Central Camp at Freeville, N. Y. for two weeks in August.

Mrs. Lewis Chase is pastor and test medium for the Buffalo Spiritual Society and has crowded houses each Sunday.

Frank Rice, an old and ardent Spiritualist departed this life from the general Hospital in Buffalo, January 20, 1901.

Willard J. Hull of the *Light of Truth*, of Columbus, Ohio, will speak for the First Church Society on February 10, in absence of Moses Hull who goes to Wisconsin to attend a State Mass Meeting.

President E. J. Chase of the Buffalo Spiritual Church wishes to call attention to all who may visit Buffalo during the Exposition, that their Hall at the cor. of Main and Mohawk St., will be open all Sunday afternoon and evening to welcome any who may choose to call and that the meetings will be held all summer without fail.

On Sunday, January 13, at the Buffalo Spiritual Church Society's Hall, Mr. W. V. Nicum lectured on "Egotism of Man" and Mrs. C. Lewis Chase followed with tests, to the largest audience the society has had. Standing room was all taken up. These meetings help to build up the good work by such speakers as W. V. Nicum and J. W. Dennis. Mrs. C. Lewis Chase with her tests bringing back the many friends and giving their names is sure to fill the hall at each meeting.

Behavior is a mirror in which each one shows his image.



YES, it did snow a little; but when SUNFLOWERS blossom all winter, as they do at Lily Dale, N. Y., he thinks a bicycle is not out of season in a snow storm.

Some of his friends wanted to know why he did not get a modern bicycle. He told them he wanted to be like THE SUNFLOWER: way up. It turned the laugh his way and he immediately added a number of names to his list. Read he offer he made to them on page 6.

Mrs. Ida Hushaw of Huntington, Ind., had a dream the other night about her brother, W. H. Fullhart, who lived upon his stock ranch in Custer County, Nebraska, near Broken Bow. In her vision she saw him struggling with an assassin who sought his life. It was a fight to the death, and occurring as it did in a field at a considerable distance from the house, was seen by no one save the sleeping woman nearly one thousand miles away. She watched its evolutions, as she explained afterward, witnessing every movement, every detail of the combatants' personal appearance and dress, the very expression of their faces, as distinctly as though she had stood beside them. She saw her brother grow weak in the grasp of the stronger man and finally succumb. And then—

With a scream of horror she sat upright in bed. A cold perspiration had broken out on her body; she was trembling and on the verge of nervous collapse. Calling the other members of the household about her, she related the details of her horrible nightmare.

Two days later Mrs. Hushaw received a telegram notifying her that her brother had been murdered.

This was followed by a letter setting forth the facts with greater minuteness. Her brother's skull had been crushed with a hammer, it said.

The assassin of her dream had used a hammer.

DATES THE SAME.

A careful comparison of dates showed that, allowing for the difference in time between the two points, the murder in Custer County, Nebraska, and the dream in Huntington, Ind., were coincident almost to the minute. Other points of similarity were noted. Mrs. Hushaw saw her brother fighting in his shirt sleeves, having removed both his coat and overcoat, which lay upon the ground beside him. This was verified by those who afterward visited the scene of the conflict. She observed that he wore a cap and blue ducking trousers, which was also confirmed by later advices.

Thus far does the woman's vision coincide with the circumstantial evidence adduced by the State, but her fantasy had other ramifications which at present seem at variance with the facts. For instance, it appeared to her that her brother's assailant was a veritable giant, more than six feet tall, that he was light complexioned, with light hair, eyes and mustache. The man who is charged with the crime is short and dark.

Mrs. Hushaw, in her phantasma, spoke with her brother in the illogical way that persons act in dreams, he ceased his struggle for a moment, and, stepping toward her, told of some money he had buried in a tin can under the flooring of a stable, describing the exact spot where it could be found. He then returned to engage the giant in combat.

As a result of this feature of her dream Mrs. Hushaw sent her trusted counselor-at-law, Mr. J. S. Branyan, an attorney of Huntington, to Broken Bow, to dig for the cached treasure, and he has executed his commission faithfully, though fruitlessly. Thorough excavation underneath the stable failed to disclose the buried money. Indeed, there was no sign of the ground having been broken there. The earth surface was crusted with the tough sod of prairie grass peculiar to the section. Thus Mrs. Hushaw's vision seems to have been in part a true recital of events, and in part a fantastic vagary.

MENTAL TELEPATHY.

Dreams of this kind, wherein incidents are revealed coincidentally with their occurrence at some distant point, are by no means unique in the annals of psychic phenomena. Camille Flammarion, the French scientist, in his book, "The Unknown," cites over two hundred well authenticated instances of such mental telepathy. Indeed, the daily papers recently chronicled a case of this kind at Hot Springs, Ark., which is less remarkable than the foregoing only because the dreamer and the person dreamed of were separated by distance less great. Mrs. John Linen suffering with what is believed to be a fatal malady, in the Catholic infirmary at Hot Springs, dreamed she saw her two daughters die; that she saw them placed in their coffins, and the vision faded only when the caskets were carried out to be placed in the hearse. Several friends detailed to carry news to her were horrified to hear her exclaim upon her approach: "No need to tell me; I know my daughters are dead and buried." Both young women had died very suddenly, and the mother did not even know of their illness.

"Dreaming is not alone the cerebral

dissipation which accompanies the physical relaxation of sleep," says Flammarion. "Nearly everybody has had a dream come true, and premonition in sleep reveals itself later in reality. There can be no doubt that the hours passed in sleep are hours of repose, of repair of vital powers, of tranquillity both for the brain and for the limbs, but they are not dead hours. Our intellectual faculties remain in activity, with this essential and vital difference: That is our unconscious self which is now in action and not the conscious powers of the working state.

"Being thus passive, the faculties place us more at the service of psychic evolution and of telepathic sympathy with minds that are wide awake, even though the latter at a distance from the passive receiving end of the telepathic circuit.

"Such instances prove with certainty that human beings are endowed with faculties yet unknown to us, and hint at a vast, bewildering realm which has been very little explored."

He speaks of the dreamer's brain as a "complicated intellectual machine, left running without a governor."

Buffalo Evening News.

New York State Spiritualists, Wake Up!

(Continued From Page 6.)

foretell the price of wheat for the next day, month or year, he is telling fortunes.

What a farce the existing laws of the land are. A body of men go to the capital city of the state or nation and there enact a lot of laws that are not wanted by the people and in most cases are totally uncalled for. Each representative has a pet scheme that he wishes to put through. The only way he can get it through is to pool issues with some other men who have pet schemes to float. Then it is "you tickle me and I will tickle you." In other words, you help my scheme and I will help your scheme.

But Spiritualists, what are you going to do about this. Let it become a law and you will make all of your mediums more criminals than they are now in the eyes of the law. If you can't do anything else, write to your representative and protest against it. Where is our State Association? it should be heard from on this topic.

A WONDERFUL MEMORY.

Champion Pillsbury, who exhibited in Erie recently, must belong to Senor de Ovies' circle, for no one but a psychic or one who had some special gift could have such a phenomenal memory.

It may be he is a Spiritualist and instead of one "control" he has several who work together harmoniously so as not to cause a pow wow.

Whatever his power, he shows a wonderful strength in his memory tests. Such little items as repeating thirty words given him by an audience, in the order given, then backwards, are too small to mention. He plays at one time ten games of chess or checkers and a game of duplicate whist.

The chess boards are arranged in a row each numbered, then the champion seats himself at his whist table with his back to the boards. As he plays away at his whist he concentrates his mind on the chess boards and as the player at No. 1 makes his move and calls it, Pillsbury calls his move which the player makes for him. So on down the line of all the boards, each player calls his move and Pillsbury sees the board in his mind and is ready for his move. If this were only done with one or two boards it would not be so strange, but such powers of memory work are not seen every day. The champion is but 28 years old and has been at this work since he was sixteen.

—North East Sun.

Great men make great occasions.

To be a gentleman does not depend upon the tailor or the toilet.

Truth cannot be soiled by any outward touch more than the sunbeam.

If a thing is worth doing, it is worth our best effort.

A rotten apple injures its companions. Never sacrifice the substance for the shadow.

Two good physicians; labor and temperance.

All wickedness is weakness.

Nothing is trouble that we do willingly.

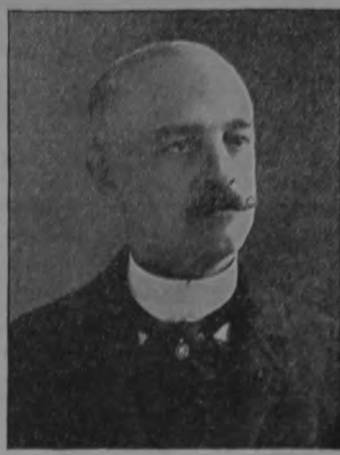
One is never alone when associated with good thoughts.

A laugh is worth a hundred groans in any market.

What a person does is a test of what he is.

An empty vessel giveth a greater sound than a full barrel.

The chief source of all happiness is in making others happy.



C. Walter Lynn,

THE CELEBRATED

MENTAL PHYSICIAN

AND

GIFTED PSYCHIC.

LONGLEY'S
INSPIRATIONAL SONGS.

Longley's Beautiful Songs,
Volumes 1 and 2, 15c each, \$1.50 Doz.

Vol. 1 has 14, Vol. 2, 15 Songs, words and music.

Echoes From The World of Song,
Volumes 1 and 2, cloth bound, each, \$1.15
58 Songs, words and music, in each volume.

Mr. Longley hears the music in the air around him. He familiarizes himself with it in this manner, then hums it over and it is put on paper. Every Spiritualist should have some of his music as an illustration of mediumistic possibilities.

DEVELOP FOR
SLATEWRITING.

SEND TEN CENTS in silver and a stamp and get my 5-page Pamphlet giving instructions for the development of INDEPENDENT SLATE WRITING in your own home and the best means for obtaining successful results in a brief time. Address for prompt response.

P. L. O. A. KEELER, LILY DALE, N. Y.

PSYCHOMETRY. Send 25 cents, a page of your handwriting, with full name, and receive a reading.

Address: Angie B. Lathrop, 192 High Street, Boston, Mass.

50 YEARS'
EXPERIENCE

TRADE MARKS
DESIGNS
COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is new. We advise by mail. Communications strictly confidential. Handwritten Patents sent free. Oldest agency for securing patents. Patents taken through Munroe & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co., 361 Broadway, New York
Branch Office, 25 F St., Washington, D. C.

NEW DEPARTURE!

One Month Free!

Dr. A. B. Spinnery, of Detroit, also proprietor of Reed City Sanitarium, is coming to your town, where he will remain for one day only, to give the sick an opportunity to consult him that cannot see him at his Sanitarium. The Doctor has so much faith in his experience he has been in treating chronic diseases that he will give one month's treatment and medicine free. Also Free Surgical Operations to all those that are too poor to pay.

All that he asks in return is that the patient will state to their friends the results obtained by his treatment. All forms of chronic diseases and deformities successfully treated. No man in this State has had such extended experience in the treatment of CATARRH, EYE, EAR, THROAT AND LUNG DISEASES as the Doctor. He graduated 25 years ago from Cleveland, Ohio; was 5 years in general practice; after that lectured as Professor of Anatomy and Physiology in Detroit Homeopathic Medical College for 3 years; was 3 years Superintendent of Alma and Ypsilanti Sanitariums. This experience, combined with many years' study in the best hospitals in the country, and examining and treating thousands of chronic cases, has prepared him to cure when the general practitioner fails. Have you been sick for years? Are you discouraged? Call and see us; we will tell you whether we can cure you or not. If we cannot cure you, we will tell you what relief we can give you.

Remember, one month will be absolutely free—medicine, surgical operations and the benefit of all our skill—to all who are too poor to pay. Our methods of treatment embrace all that is known by all the schools, with the aid of electricity, that most wonderful of all agents in Paralysis, Loss of Power, Rheumatism, and all diseases of the nervous system. Go early, as my office is always crowded.

N. B.—Cancers, Tumors, Blood and Skin Diseases cured by a new system. Files cured in from 5 to 30 days without the knife. Female and private diseases of all forms treated successfully. Many patients that cannot be treated at home can be cured at our Sanitarium, which is in charge of the best of medical skill, under the Doctor's direction. Terms for board and treatment the lowest of any sanitarium or hospital in the United States.

Remember, we give a written guarantee to cure every case of PILES and RUPTURE. Also, we have a lying-in hospital department in our Sanitarium. Try in Hospital.

LOOK! READ! SEND!

My Vegetable Battery cures catarrh without drugs. Renews and strengthens the eyesight, is beneficial to general health. This Battery is exceedingly convenient to use. Sent post paid, \$1.00.

B. F. POOLE & CO.,

43 Evanston Ave., Chicago, Ill.

Health and Strength Restored

—BY—

Common Sense Methods

FOR THE CURE OF

MENTAL AND PHYSICAL AILMENTS.

* OBSESSION CURED

Marvelous Cures of Disease

THROUGH

PSYCHIC POWER.

AND

MAGNETIZED REMEDIES

For correct diagnosis of disease, send name, age, sex and own handwriting, with five two-cent stamps.

Readings and Business Advice
By Mail, \$1.00 and two Stamps.

"I have never known a more competent, reliable and truthful medium for the Spirit World, than Chas. Walter Lynn."
JOS. RODER BUCHANAN.

1512 Franklin St., Oakland, Cal.

Stereoscopic Views

Of Catsadaga Camp.

17 cents each; Six for \$1.00.
13 for \$2.00.

C. L. CORNELL, Box 392, Randolph, N. Y.

41-43*

DR. J. S. LOUCKS

Is the oldest, most successful Clairvoyant Physician in practice. His cures are marvelous. Successful in all kinds of chronic and acute diseases. When others fail he cures. Send him age, sex, name, lock of hair and 6c in stamps and he will send a clairvoyant examination of your diseases. No leading symptom required. Address

DR. J. S. LOUCKS, M. D.,

35 Warren St., Stoneham, Mass.

Dr. Loucks and band of spiritual co-workers are, as formerly, astonishing the world with cures.

SEE WHAT THEY SAY:

Oh, I am so thankful to my God and you, Dr. Loucks, for this wonderful treatment. I never can praise and thank you enough for what you have done for me. I want to tell you I am better than I have been in twenty years. I am doing more of my housework than I have in twenty years. It's very wonderful but true. Sincerely your friend,

MRS. J. C. HOWARD,

Clinton, N. C., Feb. 1st, 1900.

Dear Dr. Loucks—I can truly say that your treatment cured me when everything else failed. I know I would not have been alive if it hadn't been for your treatment. I can say that and tell the truth. I feel that I cannot do enough for what you have done for me. I am ever your friend.

MRS. DAVID CLIFTON,

Clinton, N. C., Oct. 10, 1899.

Mrs. Lottie M. Farrington says: Dear Dr. Loucks, God bless you and prosper you. I am not find words to express my gratitude for what you have done for me. 252 River Dale St., West Springfield, Mass.

March 10, 1900.

After trying others with no relief, give us a trial. We cure after all who have failed, as our patients have found true. DR. J. S. LOUCKS.

KNOW THYSELF! Hearing and reading cures. Hearing your life, \$1.00. Trial reading 25c. Each reading includes a copy of the *Light of the Future*, a treatise on planetary influence upon life, character and destiny, explaining the Law of Periodicity, the real causes underlying the manifestation of Psychic Power, Sickness and Pain, Health and Success, and the Key to Power. Send name and date of birth, Address, P. O. Box 401, Grand Rapids, Mich.

THIS IS MY AD.

Francis L. Loucks, the only psychic wonder being that uses the spiritual X-ray without any leading symptom to direct, and does locate all internal diseases and makes no mistakes. Her cures are as wonderful as her diagnosis is correct. A trial will convince you. Send name, age, sex, complexion and five two-cent stamps, and receive by return mail a correct and full diagnosis. Address.

FRANCES L. LOUCKS,

Lock Box 1214, Stoneham, Mass.

MR. HATFIELD PETTIBONE,
Business and Test Medium.

Seances—Tuesday and Friday Evenings. All in the Light. Private sittings from 10 a. m. to 4 p. m.

Readings by Mail \$1.00 and 3 Stamps.

594 Euclid Ave., Cleveland, O

DEATH;

The Meaning and Result.

By J. K. WILSON.

This is the title of one of the most interesting books that has been published recently. It relates the experiences of the Author, who with two friends, had been investigating Psychic Phenomena and Spiritualism in the privacy of his own office. The experience as narrated will make a book of between 500 and 600 pages. It is an array of facts, which, if not attested by reliable witnesses, would be considered a "fairy tale." The phenomena consisted principally of clairvoyance, clairaudience and independent telegraphy, most of the messages being received through an ordinary telegraph instrument operated by unseen hands in full light. The Author is an attorney of high repute residing at Bradford, Pa. The book will be ready for delivery in December.

Price, \$1.25.

For Sale by
The Sunflower Pub. Co., Lily Dale, N. Y.

Usual discounts to Dealers.



Established in 1865.
Devoted to Religion and Spiritual Philosophy and all the subjects of the Spiritual World.

WEEKLY—4 p. m.—\$1.00 a Year.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

1901 WORLD ALMANAC

AND ENCYCLOPEDIA.

A Statistical Volume of Facts and Figures Containing Over 600 Pages.

OVER 1,000 TOPICS.
OVER 10,000 FACTS.

SPECIAL FEATURES:—

The census of 1900. National and State election returns. Four centuries of American progress. Political record of 1900 (conventions and platforms). American rule in the Philippines. New governments of Porto Rico and Hawaii. Polar exploration in 1900. Conclusion of the South African war. Pan-American Exposition of 1901. China—its present condition and status among nations. Roster of general officers of the Regular U. S. Army, 1789—1900.

Exploration
Statistics
Literature
Topography
Finance
Transportation
Sports
Navies
Railroads
Colleges
Lakes

HISTORY
POLITICS
ART NOTES
AGRICULTURE
FACES
PROGRESS
SCIENCE
REVENUE
EDUCATION
GEOGRAPHY
FIGURES

A Political Register.

Facts that every patriot and voter ought to know.

Standard American Annual.

Price 25 cts. Postpaid to any address
THE WORLD,
Fulmer Bldg., New York.



PRICE \$1.25 DELIVERED.
For Sale at This Office.

Death Defeated; or The Psychic Secret How to Keep Young. Price, \$1.00

BY DR. J. M. PEEBLES.

FOR SALE AT THIS OFFICE



OUR BIBLE
WHO WROTE IT
WHEN-WHERE-HOW
IS IT INFALLIBLE?

A VOICE FROM THE
HIGHER CRITICISM.

This is Moses Hall's Latest and Best Book on the Bible. It contains hundreds of arguments and is invaluable as a reference book. Get one and loan it to your orthodox friends. Price, \$1.00. For Sale at This Office.

BANGS SISTERS
PHENOMENAL
MEDIUMS.

Independent Slate and Paper Writing.
SPIRIT PORTRAIT WORK
A SPECIALTY.

Readings by mail. Send stamp for booklet.
654 W. Adams St., CHICAGO.
Telephone 1912 Ashland.

THE WONDERS OF HYPNOTIC CONTROL



Prof. R. E. Dutton.
WRITE HIM.

oughty master all herein described, methods for Self-Healing that will that when coupled with they can else cannot touch at all. Any one Occult Arts who reads this Mail every latest discoveries, which on sleep in themselves almost instant time, and thereby cure all known can induce this sleep in himself at the minds of friends and enemies, with disembodied spirits, visit any times and problems in this sleep. This so called Mental Vision Lesson note Healing, Control of the Sub-

I have just prepared a Mail Course of five complete lessons on this subject, and have them bound in booklet form. The Complete Mail Course will be sent to any one for only 10c. This course of instruction contains my latest discoveries and methods with which you can hypnotize any subject, no matter how hard. I have written them for the benefit of professional hypnotists, and all who wish to greatly increase their percentage of success. No matter, student, where instructions you have, and no matter what your degree of success, if you send me 10c. I will send you this complete course, which will enable you to fasten on to any incomplete instructions and succeed right from the start. No matter whether you have ever studied hypnosis before or not, you will find yourself succeeding at first trial. You can hypnotize any one that complies with these original methods. I repeat, that you are just as sure to hypnotize the first person that complies with these methods as you are sure that the sun does and sets.

These complete instructions, mind you, will be sent for only 10c., actually enabling you to theor without further charge. This book also contains not fail to cure diseases that most can be a perfect operator in all Course. This book contains my able all to induce the hypnosis, at will, awake at any desired diagnosis and bad habits. Any one first trial, control his dreams, read see absent friends, communicate part of the earth, solve hard cases and remember all when awake and fine others—one is Self-Hypnosis. Conscience Mind in the weather

DUTTON-THERAPY.

stains, and several strong healing methods are all contained in this little book, which will be sent to any one for the price, enabling you to be as good an operator as any one living. Mind you, this can be successfully accomplished by the study of this little book, without further charge.

I am so absolutely confident that you will be successful, right from the start, with these instructions, that I will even send them Subject to Examination. If so desired, just go to the most skeptical that they form the best course ever sold for 10c., and in all who send the dime, if any should be dissatisfied, money will be cheerfully refunded. Try this Mail Course is just as described, for I would not dare to use the mails for any fraudulent purpose. This bargain offer is limited, so send it at once to

PROF. R. E. DUTTON,

McCook, Neb., U. S. A., Lock Box 441.

Diseases Cured at a Distance.

DR. L. H. FREEDMAN,

THE RENOWNED AUSTRALIAN
HEALER. CURES ALL DIS-
EASES. DISTANCE NO DETRI-
MENT.

His Wonderful Healing Powers have been demonstrated times without number in public. If you are sick or ailing send your name, address and a 2-cent stamp for full particulars.

PERMANENT ADDRESS:

L. H. Freedman, M. D.

Box 83.

Lily Dale, N. Y.

CAMPBELL BROTHERS.

"PSYCHICS"

Spirit Portraits,
Slate Writing,
Clairvoyance and
Phenomenal Seances.

Campbell's Book on Development of Mediumship, 25c.

507 Niagara Street, Buffalo, N. Y.

READINGS BY MAIL, \$1.00

BIG BIBLE STORIES. VOLUME 2.

BY W. H. BACH

IN RESPONSE to numerous requests for MORE of the BIG BIBLE STORIES, the Author has decided to ISSUE A SECOND VOLUME which will contain about the same amount of matter as Vol. 1. As it will take some months to compile the entire book it has been decided to PUBLISH THE STORIES IN THE SUNFLOWER as fast as they are written, then to PUBLISH THEM IN BOOK FORM.

Send 50 cents for a year's Subscription and get this valuable series of articles along with many others.

The Sunflower Publishing Co., Lily Dale, N. Y.

AN ASTONISHING OFFER!

Send three 2-cent stamps, lock of hair, age, name and the leading symptom and your case will be diagnosed free by Spirit Power.

Mrs. Dr. Dobson-Barker,

Box 132, San Jose, Cal.

F. CORDEN WHITE,
TRANCE, TEST

—AND—
BUSINESS MEDIUM.

Readings by mail \$1.00 and 3 stamps.

Permanent Address, Lily Dale, N. Y.

CURED BY PSYCHIC POWER

Any and All Diseases Cured by a Combination Originated by DR. J. M. PEEBLES, The Grand Old Man, of Battle Creek, Michigan.

The Sick Who Write Him Receive Absolutely FREE Diagnosis and Full Instructions.



DR. J. M. PEEBLES.

THE Phenomenal Cures made by Dr. J. M. Peebles, the eminent scientist of Battle Creek, Michigan, have astonished physicians and scientists throughout the world, for in a marvelous manner he DISPELS ALL DISEASES and gives permanent Health, Vigor and Strength to all who desire it. His work is indeed BLESSED and WONDERFUL. His power comes from the fact that he has discovered the SECRET OF THE SOUL, which he terms PSYCHIC; this he combines with MAGNETIC MEDICINES, prepared in his own laboratory, making the strongest healing combination known to the world. This wonderful man has so perfected his method that it now reaches all classes of people, for it ANNIHILATES SPACE and cures patients at a distance in the PRIVACY OF THEIR OWN HOMES, without the knowledge of any one. If you are in any way sick and will write to Dr. J. M. Peebles, telling him your leading symptoms, he will through his psychic power, DIAGNOSE YOUR CASE and send you FULL INSTRUCTIONS FREE OF ANY CHARGE. No matter what your disease or how despondent you may feel, there is hope for you. Hundreds of women who suffer the many ailments common to their sex have been cured through Dr. Peebles' method after they had been told their cases were incurable. The same can be said of men who were debilitated from early dissipation, indigestion, stomach troubles, catarrh, weakness of all kinds, and in fact all diseases SUCCEED TO THIS WONDERFUL MAN'S METHOD OF HEALING. Remember, it makes no difference how hopeless your case may seem, or how many have pronounced it incurable, Dr. Peebles can help you, and it COSTS YOU ABSOLUTELY NOTHING to receive his diagnosis and instruction. He also sends you FREE OF ANY CHARGE, his grand book, which will be of invaluable service to you. You also receive a long list of testimonials, proving beyond a doubt that his method is revolutionizing the art of healing the sick and despondent. Address Dr. J. M. Peebles, Dept. Z, Battle Creek, Mich. REMEMBER, IT COSTS YOU NOTHING.

Dr. J. M. Peebles will teach the Psychic Science by mail, through which you are taught PSYCHIC and MAGNETIC HEALING, also OCCULT POWERS, which will give you success in life. Full information regarding lessons, and literature on this GRAND SCIENCE, will be sent FREE to all addressing DR. J. M. PEEBLES, Battle Creek, Michigan.

"The World Outdone."

Keep in good condition by using Davis' Inflammatory Extirpator for the complaints mentioned below. A perfectly pure Vegetable Compound and entirely harmless for all human and animal uses.

Don't Fail to Use
DAVIS' INFLAMMATORY EXTIRPATOR
for colds in all their different stages. It is the most wonderful and effective medicine known, price 25c and \$1.00 a bottle. Send for circulars, or I will, on receipt of price, mail a bottle well packed, postpaid.



NICHOLAS UNDERWOOD LYON.
(Born March 10, 1822.)

The above photo shows the man who has done what no other man has ever done. He has cured more aches and pains and sores of the following kinds than any other man, and sold more medicine without newspaper advertising than was ever known to be done.

DAVIS' INFLAMMATORY EXTIRPATOR

for the cure of Colds in all their different stages, Kidney and Urinary Diseases, La Grippe, Neuralgia, Rheumatic Pains, Indigestion, Piles, Headache, Toothache, Earache, Sprains, Sores of all kinds, Burns, Corns, Dysentery, Diarrhoea, Croup, Sore Throat, Diphtheria, and many other complaints the human body is subject to. All of which may be found on directions inclosing the bottle, and if used according to directions, is warranted to give perfect satisfaction.

While introducing this medicine I have filled the people with astonishment and wonder at the number of almost instant cures I have performed with it, right before their eyes in the open air.

N. U. LYON, 855 Bay St., Fall River, Mass.

Dr. Max Muehlenbruch,

THE RENOWNED

Prophetic Seer, Herbalist, Psychometrist and Medical Clairvoyant

who diagnosis disease without asking questions or symptoms, and who has performed marvelous cures where others have failed, with his nature's remedies, which are compounded by his unseen helpers, and to whom is also revealed the past, present and future as an open book; who also had remarkable success in forecasting events of national consequences.

If you are sick, write for diagnosis, enclosing lock of hair and 25 cents in stamps. If you are in trouble, send for delineation, or a forecast for one year in the future for \$2.50. Life delineation with horoscope, \$5.00. Book from miles read psychometrically, \$5.00. Six questions answered by mail \$1.50. Readings to foreign countries, extra, 50 cents.

Get Special Life Delineations and Full Horoscope, also correct hour of your birth, giving all days for beginning or avoiding business undertakings, for as many years as desired, from \$10.00 up. Get Send Lock of Hair for all Psychometric Life Readings. No date of birth for Spiritual Horoscope will be necessary.

Get A 24-page pamphlet, containing five editions of Prophecies of International consequences, from 1898 to 1925, and their fulfillments to Sept. 2, 1900, with articles of reading matter and testimonials of Press and Public, will be sent to any address for 25c. P. O. Box 118, Oakland, Calif.

Get up a Club for The Sunflower.

SEE PARTICULARS ON PAGE 6. THIS MEANS YOU.